

N. Lord.
N^o. 35.
E R A S M I

COLLOQUIA SELECTA;

OR, THE

SELECT COLLOQUIES

O F

E R A S M U S.

WITH AN

ENGLISH TRANSLATION,

AS LITERAL AS POSSIBLE.

Designed for the Use of Beginners in the Latin Tongue.

The SEVENTEENTH EDITION.

By JOHN CLARKE,

Author of the ESSAYS upon EDUCATION and STUDY.

L O N D O N:

Printed for L. HAWES, W. CLARKE, and R. COLLINS,
in PATER-NOSTER-ROW,

M.DCC.LXVI.

~~C 1198.59.3~~

✓
Edue T 20917.66.4

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T H E

P R E F A C E.

I NEED say nothing here about the
Necessity of Literal Translations of
Latin Authors for the Use of Be-
ginners in the Latin Tongue, having
already said so much to that Purpose
in my DISSERTATION upon that Subject, and
my ESSAY upon the EDUCATION of YOUTH
in Grammar-Schools. Thither, therefore, I
must refer my Reader, if he wants Satisfaction
in the Matter: For if that will not satisfy
him, nothing I can say further to the Point will
signify any thing at all. It is to me a Wonder
it should be necessary to say any thing indeed in
so plain a Case. For this Method of Proceeding
with Beginners does so visibly recommend itself
by its great Easiness, both for Teacher and
Learner, that it is really surprising the World
should not long since have hit upon what lies so
obvious to common Sense; and I should have much
ado to think any Man could, upon the least Con-
sideration, fail of being convinced of the Rea-
sonableness

sonableness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been used to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any thing in Latin literally, and at the same Time tolerably into our English Tongue. A Literal Translation, it was thought, would look ridiculous, and bring no great Credit to its Author; and, therefore, no body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation, Translations have been thought necessary, and constantly used.

IT is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not designed to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them); I say, whoever considers this, will not be offended at the Stiffness and Awkwardness of the Language here and there,

there, which is unavoidable in this Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Cordery: That is to say, the Translation is as Literal as it can well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concerned in the Instruction of young Boys in the Latin Tongue, cannot but be sensible how much their Progress is retarded by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance which no Master can give them, to keep them constantly doing; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.



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are sold by Messrs. Hawes, Clarke, and Col-
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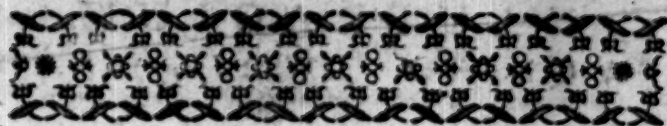
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ERASMI



E R A S M I

COLLOQUIA SELECTA.

NAUFRAGIUM.

A. **N**Arras horrenda, est
istuc navigare? Deus
prohibeat ne quid-
quam tale veniat un-
quam in mentem.

B. Imo, quod me-
moravi hactenus, est
merus lusus præ his,
quæ nunc audies.

A. Audivi plus satis
malorum. Inhorresco
te memorante, quasi
ipse intersum periculo.

B. Imo, alii labo-
res sunt jucundi mihi.
Ea nocte quiddam oc-
cidit quod ex magna
parte demit spem sa-
lutis nauclero.

T Hou tellest dreadful
things, is that sail-
ing? God forbid that any
such thing should come ever
into my mind.

Nay, what I have related
hitherto, is mere Play, in
Comparison of these things
which now you shall bear.

I have heard more than
enough of Evils. I tremble
whilst you relate, as if I my-
self were present in the Dan-
ger.

Nay, past Labours are
pleasant to me. That Night
something happened, which
in a great Measure took
away the Hopes of Safety
from the Master.

A. Quid

2 NAUFRAGIUM.

A. Quid obsecro?

What I pray you?

B. Erat *sublustris* nox, et quidam e nautis stabat in galea; nam sic vocant, opinor; circumspectans, si videret quam terram. Quædam sphaera ignea cœpit adfiscere huic; id est tristissimum ostentum nautis, si quando ignis est solitarius, felix cum gemini. Vettustas credidit hos esse Castorem et Pollucem.

It was a *Moon-shine* Night, and one of the Sailors stood upon the Round Top; for so they call it, I think; looking about if he could see any Land. A certain Globe of Fire began to stand by him; that is a very sad Sign to the Sailors, if at any time the Fire is but one, a happy one when there are two. Antiquity believed these to be Castor and Pollux.

A. Quid illis cum nautis, quorum alter fuit eques, alter pugil?

What have they to do with Sailors, of which one was a Horseman, the other a Boxer?

B. Sic visum est poetis. Nauclerus, qui affidebat clavo, inquit, Socie, (nam nautæ compellant se mutuo eo nomine) videsne quod sodalitium claudat tibi latus? Video, respondit ille, et precor ut sit felix. Mox igneus globus delapsus per funes, devolvit se usque ad nauclerum.

So it seemed good to the Poets. The Master, who sat at the Helm, says, Comrade, (for Sailors call one another by that Name) do you see what Company covers your Side? I see, answered he, and I wish that it may be lucky. By and by the fiery Globe sliding along the Ropes, rolls itself to the Master.

A. Num

NAUFRAGIUM. 3

A. Num ille examinatus est metu?

Was he not killed with Fear?

B. Nautæ assuevere monstris. Ibi commoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios fores evanuit. Sub meridiem tempestas cepit incrudescere magis ac magis, Vidistine Alpes unquam?

Sailors are used to strange Things. There staying a little while, it rolled itself along the Edges of the whole Ship, after that slipping through the middle of the Decks, it vanished away. About Noon the Storm began to rage more and more, Have you seen the Alps ever?

A. Vidi.

I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamus ira recta in tartara, terra debiscente.

Those Mountains are Mole-Hills, if they be compared to the Waves of the Sea. As oft as we were lifted up on high, one might have touched the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

A. O insanos qui credunt se mari!

O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

A. H

4 NAUFRAGIUM.

A. Is pallor præfagit aliquod magnum malum. That *Paleness* presages some great Evil.

B. Amici, inquit, desii esse dominus mee navis; venti vicere; reliquum est ut collocemus nostram spem in Deo; et quisque paret se ad extrema. Friends, saith he, I have ceased to be Master of my Ship; the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

A. O concionem vere Scythicam! O Speech truly Scythian!

B. Autem in primis, inquit, navis est exoneranda, sic necessitas jubet, durum telum: Præstat consulere vitam, dispendio rerum, quam interire simul cum rebus. Veritas persuasit: plurima vasa plena preciosis mercibus projecta sunt in mare. But first, quoth he, the Ship is to be unloaded; so Necessity commands, a hard Weapon: It is better to take Care of Life, with the Loss of Goods, than to perish together with our Goods. Truth persuaded; very many Vessels full of precious Wares were thrown into the Sea.

A. Hoc erat vere facere jacturam. This was truly to make Loss.

B. Quidam Italus aderat, qui egerat legatum apud regem Scotiae; huic erat scrinium plenum argenteis vasis, annulis, panno, ac serjicis vestimentis. A certain Italian was there, who had been Embassador with the King of Scotland; he had a Box full of silver Vessels, Rings, Cloth, and Silk Cloaths.

A. Nolebat

NAUFRAGIUM. 5

A. Nolebat *is* de-
cidere cum mari?

Would not *he* compound
with the Sea?

B. Non, *sed* cupiebat
aut perire cum suis a-
micis opibus, aut ser-
vari simul cum illis;
itaque refragabatur.

No, *but* he desired *either*
to perish *with* his beloved
Riches, or to be saved to-
gether with *them*; therefore
he refused.

A. Quid dixit nau-
clerus?

What *said* the Master?

B. Liceret tibi per
nos, inquit ille, pe-
rire solum cum tuis;
sed non æquum est, ut
nos omnes periclitemur
causa tui scrinii, alio-
qui dabimus te præ-
cipitem in mare una
cum scrinio.

You might *for us*, quoth
he, perish *alone* with *your*
Things; but *it is not fit*,
that *we* all should be en-
dangered for the Sake of
your Box, *otherwise* we
will throw *you* headlong
into the Sea, together with
your Box.

A. Orationem *vere*
nauticam!

A Speech *truly* Sailor-
like!

B. Sic *Italus* quoque
fecit iacturam, *precans*
multa mala superis et
inferis, quod credidif-
set suam vitam tam
barbaro elemento:
paulo post venti facti
nihilò mitiores nostris
muneribus, rupere fun-
nes, disjecere vela.

So *the Italian* too made
Loss, *wishing* many *evil*
things to those above and
below, that he had trusted
his Life to so barbarous an
Element: *A little* after
the Winds, made *nothing*
milder by *our* Presents,
broke the Ropes, tore away
the Sails.

A. O calamitatem!

O Calamity!

B. Ibi *rursus* nauta
adit nos.

There *again* the Sailor
comes to us.

A. Con-

6 NAUFRAGIUM.

A. Concionaturus?

To make a Speech?

B. Salutat. *Amici*, inquit, *tempus hortatur ut unusquisque commendet se Deo, ac præparet se morti. Rogatus a quibusdam non imperitis nauticæ rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.*

He salutes us. *Friends*, says he, *the Time exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskilled in the sailing Business, for how many Hours he believed he could maintain the Ship, he denied that he could promise any thing, but that he could not above three Hours.*

A. Hæc concio erat etiam durior priore.

This Speech was even harder than the former.

B. Ubi locutus est hæc, jubet omnes funes incidere, ac malum incidere serra, usque ad thecam, cui inferitur, ac devolvi simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Mast to be cut with a Saw, close by the Case, into which it is put; and to be tumbled together with the Sail-yards into the Sea.

A. Cur hoc?

Why this?

B. Quia velo sublato aut lacero, erat oneri, non usui; tota spes erat in clavo.

Because the Sail being taken away or torn, it was a Burden, not of Use; all our Hope was in the Helm.

A. Quid interea vestrores?

What in the mean time did the Passengers?

B. Ibi

N A U F R A G I U M. 7

B. Ibi videsses miseram faciem rerum. Nautæ, canentes *salve* regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacrae literæ nunquam tribuunt illi.

There you would have seen a miserable Face of Things. The Sailors, singing God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles which the Holy Scriptures no where attribute to her.

A. Quid illa cum mari, quæ nunquam navigavit, opinor?

What has she to do with the Sea, who never sailed, I believe?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri, non virgini.

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

A. Ludis.

You banter.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

Some falling down upon the Boards worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it as otherwise than we use to do an angry Prince.

B

A. Quid

8 N A U F R A G I U M.

A. Quid *ait*ebant?

What *did they say*?

B. O clementissimum *mare*! O generosissimum *mare*! O formosissimum *mare*! mitesce, *serua*. Occinebant *multa* hujuscemodi *surdo mari*.

O most merciful *Sea*!
O most noble *Sea*! O most rich *Sea*! grow mild, *save us*. They sung many *Things* of this kind to the *deaf Sea*.

A. Ridicula *superstitio*! Quid *alii*?

Ridiculous *Superstition*! what did *others*?

B. Quidam *nihil aliud quam vomebant, plerique nuncupabant vota*. Aderat quidam *Anglus, qui promittebat aureos montes virgini Walsinghamicæ, si attigisset terram vivus*. Alii promittebant *multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco*. Idem *factum est de virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum*.

Some did *nothing else than vomit, most put up Vows*. There was there a certain *Englishman, who promised golden mountains to the Maid of Walsingham, if he touched Land alive*. Others promised many *Things* to the *Wood of the Cross, which was in such a Place, others again to that which was in such a Place*. The same was done as to the *Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place*.

A. Ridiculum! *quasi divi non habitant in cælis*.

Ridiculous! *as tho' the Saints do not dwell in the Heavens*.

B. Erant *qui promitterent si fore Car-*

There were *who promised that they would be*
thussans.

gibusianos. Erat unus qui polliceretur se aditurum Jacobum, qui habitat Compostellæ, nudis pedibus et capite, corpore tantum tecto ferrea lorica, ad hæc emendicato cibo.

Carthusians. There was one who promised that he would go to James, who dwells at Compostella, bare Foot and Head with his Body only covered with an Iron Coat of Mail, besides this begging his Meat.

A. Nemo meminit Christophori?

Did nobody mention Christopher.

B. Audiui unum non sine risu, qui clara voce, ne non exaudiretur, polliceretur Christophoro, qui est Lutetiz in summo templo, mons verius quam statua, cereum tantum quantus esset ipse. Cum vociferans hæc quantum poterat, inculcasset identidem; qui forte affebat proximus, notus illi, redigit eum cubito, ac submonuit, Vide quid pollicearis, etiamsi facias auditionem omnium tuarum rerum, non fueris solvendo. Tum ille inquit voce jam pressiore, videlicet, ne Christophorus exaudiret, Tace, fatue; an credis me loqui ex animo? Si semel con-

I heard one not without Laughter, who with a clear Voice, lest he should not be heard, promised Christopher, who is at Paris on the Top of a Church, a Mountain more truly than a Statue, a Wax Candle as big as he was himself. When bawling out this as hard as he could, he inculcated it now and then; he that by Chance, stood next, known to him, touched him with his Elbow, and advised him, Have a care what you promise, though you make an Auction of all your Goods you'll not be able to pay. Then he says with a Voice now lower, to wit, lest Christopher should hear, Hold your Tongue, you Fool; do you think I speak from my Heart? If once I touch
tigero

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tigero terram, non daturus sum ei sebacum candelam.

Land, I'll not give him a Tallow Candle.

A. O crassum ingenium! suspicor fuisse Batavum.

O gross Wit? I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zeland-der.

A. Miror Paulum Apostolum. venisse nulli in mentem, qui navigarisset olim, et, nave fracta, defilierit in terram, nam is haud ignarus mali didicit succurrere miseris.

I wonder that Paul the Apostle come into nobody's Mind, who sailed himself formerly, and, the Ship being wrecked, leaped out upon Land: For he not being ignorant of Evil has learnt to succour the miserable.

B. Erat nulla mentio Pauli.

There was no Mention of Paul.

A. Precabantur interim?

Did they pray in the mean Time?

B. Certatim. Alius canebat, salve regina; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles magicis, adversus pericula.

Hard. One sung, God save you O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike magical ones, against Dangers.

A. Ut religiosus afflictio facit! Secundis rebus, nec Deus

How religious Affliction makes us! In Prosperity, neither God nor Satan comes
nec

me divus venit in into our Mind : *What did*
mentem : *Quid* tu you in the mean Time ? Did
interea ? nuncupabas you make Vows to none of
vota nulli divorum ? the Saints ?

B. Nequaquam. Not at all.

A. Cur ita ? Why so ?

B. Quia non pacif- Because I do not bargain
cor cum divis. Nam with the Saints. For what
quid est aliud quam is it else than a Contract ac-
contractus juxta for- cording to Form. I give
mulam. Do si facias, if you will do, or I will
aut faciam si facias. do if you will do. I will
Dabo cereum, si ena- give you a Wax Candle if
tem ; ibo Romam, si I swim out ; I will go to
serves. Rome, if you save me.

A. At implorabas But you implored the Pro-
præsidium alicujus di- tection of some Saint.
vi.

B. Ne id quidem. Not that indeed.

A. Quamobrem ? Why ?

B. Quia cælum est Because Heaven is spaci-
spatiosum. Si commen- ous. If I recommend my
da. medam salutem Safety to any Saint sup-
cui divo, puta Sancto pose to Saint Peter, who
Petro, qui fortasse perhaps will bear first,
audiet primus, quod because he stands at the
astet officio ; priusquam Door ; before he goes to
ille conveniat Deum, God, before he declares
priusquam exponat my Case, I am already
causam, ego jam peri- ruined.
ero.

A. Quid faciebas What did you do then ?

igitur ? B 3 B. Adi-

12 N A U F R A G I U M.

B. Adibam recte patrem ipsum, dicens, *Noster pater, qui es in cœlis. Nemo divorum audit citius illo, aut donat libentius quod petitur.*

I went directly to the Father himself, saying, Our Father, which art in Heaven. None of the Saints hears sooner than he, or gives more willingly what is asked.

A. Sed interea non conscientia reclamabat tibi? non verebaris appellare eum patrem, quem offenderas tot sceleribus?

But in the mean time, did not your conscience cry out against you? Were you not afraid to call him Father whom you had offended with so many Crimes?

B. Ut dicam ingenuè, conscientia deterrebat nonnihil; sed mox recipiebam animum, cogitans ita mecum est nullus pater tam iratus filio, quin si videat eum periclitantem in torrente aut lacu, ejiciat arreptum capillis in ripam. Inter omnes nullus agebat se tranquillius quam quædam mulier, cui erat infantulus in sinu, quem lactabat.

That I may speak ingenuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with myself: There is no Father so angry with a Son, but if he sees him in Danger in a Torrent, or Lake, he would throw him out, taken by the Hair, upon the Bank. Amongst all none behaved himself more quietly than a certain Woman, who had a Child in her Bosom, which she suckled.

A. Quid illa?

What did she?

B. Sola nec vociferabatur, nec flebat, nec pollicitabatur:

She alone neither bawled, nor wept, nor promised: Only embracing her

tantum

*tantum complexit pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur vado
subinde, naucerus me-
tuens ne tota solvere-
tur, cinxit eam ru-
dentibus a prora, et
a puppi.*

*Child she prayed silently.
In the mean time, whilst
the Ship was knocked against
the Bottom now and then,
the Master fearing least it
should be all broke, begirt it
with Cables at the Head,
and at the Stern.*

A. O misera præ-
sidia!

O miserable Helps!

B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus,
nomen erat Adamus:
is abjectis vestibus us-
que ad indusum, ab-
jectis etiam ocreis, et
calceis, iussit ut om-
nes pararemur nos iti-
dem ad natandum.
Atque ita stans in me-
dio navis, conciona-
tus est nobis ex Ger-
sone quinque verita-
tes de utilitate confi-
tendi; hortatus omnes,
ut quisque præpararet
se et vitæ et morti.
Aderat et quidam do-
minicanus. Confessi
sunt his qui volebant.

In the mean time *starts*
up an aged Priest, sixty
Years old, his Name was
Adam: He having cast off
his Cloaths to his Shirt,
having cast off likewise his
Leather Stockings and
Shoes, bade us all prepare
ourselves in like Manner
to swim: And so standing
in the Middle of the Ship,
he preached to us out of
Gerson the five Truths
concerning the Usefulness of
Confessing: exhorting all,
that every one should pre-
pare himself both for Life
and Death. There was
present also a certain Domi-
nican. They confessed to
these that would.

A. Quid tu?

What did you?

B. Ego videns om-
nia plena tumultus,

I seeing all Places full of
Tumult, confessing silently
can

confessus sum tacite Deo, damnans apud eum meam injustitiam, et implorans ejus misericordiam.

to God, condemning before him my Unrighteousness, and imploring his Mercy.

A. Quo migraturus, si perisisses sic?

Whither would you have gone, if you had died so?

B. Committebam hoc Deo judici. Nam neque volebam esse judex mei ipsius: tamen quædam bona spes interim habebat meum animum. Dum hæc aguntur, nauta redit ad nos lachrymabundus. Quisque paret se, inquit, nam navis non erit usui nobis ad quartam partem horæ. Nam jam convulsa aliquot locis, hauriebat mare. Paulo post, nauta renunciabat nobis, se videre procul sacram turrim, adhortans ut implorarem auxilium divi, quisquis esset præses ejus templi. Omnes procumbunt, et orant ignotum divum.

I left this to God my Judge. For neither would I be the Judge of myself: Yet some good Hopes in the mean time possessed my Mind. Whilst these Things are doing, the Sailor returns to us weeping. Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it lets in the Sea. A little after, the Sailor tells us, that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, whosever was the President of that Church. All fall down, and pray to the unknown Saint.

A. Si compellassetis nomine, fortassis audisset.

If you had spoke to him by his Name, perhaps he would have heard you.

B. Erat

B. *Erat ignotum.* It was *unknown.* In
Interim *naclerus* the mean time *the Ma-*
dirigit *navem* jam *ster* steers *the Ship* now
laceram, jam *combi-* torn, now drinking in the
bentem undas *undi-* Waters on all sides, and
que, ac plane dilap- plainly ready to fall in
suram, ni fuisset *suc-* Pieces, unless it had been
cincta rudentibus, eo *girt* with Cables, thither as
quantum potest. much as he can.

A. *Dura conditio* A hard Condition of
rerum. Affairs.

B. *Profecti sumus* We advanced so far,
eo, ut incolæ ejus loci that *the Inhabitants* of
prospicerent nos pe- that Place saw us in Dan-
riculantes; ac pro- ger; and running out in
currentes cateruatim Companies to the Edge
in extremum littus, of the Shore, with their
togis sublati, ac ga- Coats lifted up, and Hats
leris impositis in lan- put upon Lances, they
ceas, invitabant ad- invited us to them; and
sefe; ac brachiis jac- with their Arms tossed up
tatis in cœlum, fig- towards Heaven, signified
nificabant se deplorare that they lamented our
nostram fortunam. Fortune.

A. *Expecto quid* I wait to know what
evenerit. happened.

B. *Jam mare occu-* Now the Sea had seiz-
paverat totam navim, ed the whole Ship, that
ut futuri essemus ni- we were like to be no
hilo tutiores in navi safer in the Ship than in the
quam in mari. Sea.

A. *Hic confugien-* Here you were to fly to the
dum erat ad sacram holy Anchor.
anchoram.

B. Imo ad miseram. *Nautæ exonerant scapham aqua, ac demittunt in mare. Omnes conantur conicere se in hanc, nautis reclamantibus magno tumultu, scapham non esse capacem tantæ multitudinis; quisque arripere sibi quod posset, ac nataret. Res non patiebatur lenta consilia, alius arripit remum, alius contum alius alveum, alius fistulam, alius tabulam; ac quisque nitentes suo presidio, committunt se fluctibus.*

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat?

B. Illa pervenit prima omnium ad littus.

A. Qui potuit?

B. Imposueramus eam repandæ tabulæ, et alligaveramus sic, ut non posset facile decidere; dedi-

Nay, to the miserable one. *The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could and swim, The Thing did not admit slow Counsels; one takes an oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security commit themselves to the Waves.*

What in the mean time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had sat her upon a bent Board, and had tied her so, that she could not easily fall off; we gave her a Board in her Hand, which

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mus illi tabellam in manum, qua uteretur vice remi; ac precantes bene, exposuimus in fluctus, protundentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulum leva remigabat dextra.

she might use instead of an Oar, and wishing her well we placed her upon the Waves, thrusting her forward with a Pole, that she might be at a Distance from the Ship, from whence there was Danger: She holding her Child with her left Hand, rowed with her Right.

A. O virginem!

O stout Lass!

B. *Dam jam nihil superesset, quidam avulsit ligneam statuem virginis matris, jam putrem, atque excavatam a foricibus, et complexus tam coepit natare.*

When now nothing remained one pulled down a wooden Image of the Virgin Mother, now rotten, and hollowed by the Rats, and embracing it, began to swim.

A. *Pervenit scapha incolumis?*

Did the Boat get safe?

B. *Nulli perire prius.*

None were lost sooner.

A. *Quo malo fato id factum est?*

By what ill Fate happened that?

B. *Priusquam posset liberare se a magna navi, subversa est illius vacillatione.*

Before it could deliver itself from the great Ship it was overset by its tottering.

O male factum!
quid tum?

O ill done! what then?

B. Ego

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B. Ego, dum confulo aliis, pene perieram.

I, whilst I take Care of others had well nigh perished.

A. Quo pacto?

After what Manner?

B. Quia nihil supererat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera fuissent usui.

There Cork would have been of Use.

B. In eo articulo rerum, maluisssem vile suber, quam aureum candelabrum. Tandem venit in mentem, circumspicienti, de ima parte mali; quoniam non poteram eximere eam solus, adscisco socium: ambo innixi huic committimus nos mari, sic ut ego tenerem dextrum cornu, ille laevum. Dum jectamur sic, ille sacrificus nauticus concionator inject se medium in nostros humeros: autem erat ingenti corpore. Exclamamus, quis ille tertius? is perdet nos omnes; ille contra inquit placide, sitis bono animo, est sat spatii, Deus aderit nobis.

In that Juncture of Affairs, I had rather have had mean Cork than a Golden Candlestick. At last it came into my Mind, as I was looking about, to think of the low Part of the Mast; because I could not get it out alone, I take a Companion: We both leaning upon that, commit ourselves to the Sea, so that I held the right End, he the left. Whilst we were tossed about so, that Priest, the Sea Chaplain, threw himself in the Middle upon our Shoulders. And he was of a huge Body. We cry out, Who's that third? He will ruin us all? He, on the other hand, says smoothly, Be of good Courage, there is Room enough, God will be with us.

A. Cur

NAUFRAGIUM. 19

A. Cur ille cæpit
essenatator tam sero?

Why did he begin to be a
Swimmer so late?

B. Imo futurus erat
cum Dominicano in
scapha; nam omnes
deserebant hoc honoris
illi; sed quanquam
confessi erant invicem
in navi, tamen obliti
nescio quid circum-
stantiarum, consentitur
rursus in ora navis, et
alter imponit manum
alteri; interim sca-
pha perit; nam Ada-
mus narravit hæc
mibi.

Nay, he should have been
with the Dominican in the
Boat; for all gave this Ho-
nour to him; but although
they had confessed to one an-
other in the Ship, yet hav-
ing forgot I do not know
what Circumstances, they
confess again upon the Edge
of the Ship; and one lays
his Hand upon the other;
in the mean time the Boat
is lost; for Adam told this
to me.

A. Quid actum est
de Dominicano?

What became of the Do-
minican?

B. Is, ut idem nar-
rabat, implorata ope
divorum, abjectis ve-
stibus, commisit se nu-
dum natationi.

He, as the same told me,
having implored the Help of
the Saints, having cast off
his Cloaths, committed him-
self naked to Swimming.

A. Quos divos in-
vocabat?

What Saints did he in-
voke?

B. Dominicum, Tho-
mam, Vincentium;
sed confidebat impri-
mis Catharinæ Senensi.

Dominick, Thomas, Vin-
cent; but he trusted chiefly
in Catharine of Sens.

A. Christus non
veniebat illi in men-
tem?

Did not Christ come into
his Mind?

C

B. Ita

20 N A U F R A G I U M.

B. Ita *sacrificus* So the Priest told me.
narrabat.

A. Enataffet *meli-*
us, si non abjecisset sa-
cram cucullam; ea de-
posita, qui potuit Ca-
tharina Senensis ag-
noscere eum? Sed per-
ge narrare de te.

He would have swam
out better, if he had not
thrown off his holy Cawl:
that being put off, how
could Catharine of Sens
know him? But go on to
tell of yourself.

B. Dum *volvère-*
mur adhuc juxta na-
vim volventem se huc
atque illuc arbitrio
fluctuum, clavus fran-
gebat ejus femur, qui
tenebat lævum cornu:
fic ille revulsus est.
Sacrificus precatus il-
li æternam requiem,
successit in locum il-
lius, adhortans me,
ut tuerer meum cornu
magno animo, ac mo-
verem pedes strenue.
Interim potabamus
multum salæ aquæ.
Neptunus temperave-
rat nobis non tantum
falsum balneum, sed
etiam falsam potionem;
quanquam sacrificus
monstrabat remedium
ei rei.

Whilst we were rowling
as yet nigh the Ship,
rowling itself hither and
thither, at the Pleasure of
the Waves, the Helm
broke his Thigh, who held
the left End: So he was
knocked off. The Priest
wishing him eternal Rest,
succeeded in his Place,
advising me, that I should
take care of my End with
great Courage, and move
my Feet strenuously. In
the mean time we drank
much salt Water. Nep-
tune had mixed for us
not only a salt Bath, but
also a salt Drink, tho' the
Priest shewed a Remedy for
that Thing.

A. Quid obsecro?

What I beseech you?

B. Que-

NAUFRAGIUM. 21

B. Quoties unda
occurreret nobis, ille
opposuit occipitium ore
clauso.

As oft as a Wave met
us he opposed the Backside
of his Head with his Mouth
shut.

A. Narras mihi
strenuum senem.

You tell me of a stout
old Fellow.

B. Ubi natantes sic
aliquamdiu, promo-
vissemus jam nonni-
hil, sacrificus quo-
niam erat miræ proce-
ritatis, inquit, es te
bono animo; sentio
vadum. Ego, non
ausus sperare tantum
felicitatis, inquam, ab-
sumus longius a lit-
tore, quam ut va-
dum sit sperandum.
Imo, inquit, sentio
terram pedibus: est
inquam, fortassis ali-
quod e scriniis, quod
mare devolvit huc:
Imo, inquit, sentio
plane terram scalptu
digitorum. Cum na-
tassemus adhuc ali-
quamdiu, ac sentiret
vadum rursus, tu fac,
inquit, quod videtur
tibi optimum factu,
ego cedo tibi totum
malum, et credo me
vado, simulque ex-
pectato decessu fluc-

When swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness,
says, be of good Courage,
I feel the Bottom. I, not
daring to hope for so
much Happiness, say, we
are further from the
Shore, than that the Bot-
tom is to be hoped for.
Nay, says he, I feel the
Earth with my Feet.
It is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither:
Nay, says he, I perceive
plainly the Earth with the
Scratching of my Toes.
When we had swam as yet
some Time, and he per-
ceived the Bottom again,
Do you, saith he, what
seems to you best to be
done, I give you the whole
Mast, and trust myself
to the Bottom, and at
the same Time having wait-
ed the going in of the

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tuum, *sequutus est pedibus quanto cursu potuit. Rursus undis accidentibus complexus utrumque genu utraque manu, obnitebatur fluctui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluctu abeunte, promicabat et currebat. Ego videns hoc succedere illi suum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis bastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret bastiam adnatanti; ea contacta, omnibus recipientibus se ad litus, pertraheretur tuto in siccum. Aliquot servati sunt hac ope.*

Waves, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Waves, hiding himself under the Water, as your Sea Gulls and Ducks use to do; again the Wave going back, he sprung out and ran. I seeing this succeed with him, imitated it. There stood on the Sand, who propped themselves against the Force of the Waves, with long Poles stretched between them, strong Men, and used to the Waves, so that the last held a Pole to him that swam towards him; that being touched, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.

A. Quot ?

How many ?

B. Septem. *Verum duo ex his soluti sunt tepore, admoti igni.*

Seven: *But two of these fainted away with the Warmth, being set by the Fire.*

A. Quot eratis in navi ?

How many were you in the Ship.

B. Quin-

B. Quinquaginta
octo.

Fifty eight.

A. O sævum mare!
saltem fuisset contentum
decimis, quæ sufficiunt
sacerdotibus; reddidit tam
paucos ex tanto numero?

O cruel Sea! at least it
might have been content
with the Tythes, which suf-
fice the Priests; did it re-
turn so few out of so great
a Number?

B. Ibi experti sumus
incredibilem humani-
tatem gentis, suppeditantis
nobis omnia mira alacritate,
hospitium, ignem, cibum,
vestes, viaticum.

There we experienced the
incredible Humanity of the
Nation, furnishing us with
all Things with wonderful
Cheerfulness, Lodging, Fire,
Meat, Cloaths, Provisions
for our Way home.

A. Quæ gens erat?

What Nation was it?

B. Hollandica.

Holland.

A. Nihil humanius
ista, cum tamen cincta
sit feris nationibus.
Non repetes Neptu-
num posthac, opinor.

There is none more civil
than that, tho' yet it be sur-
rounded with savage Nations.
You will not go again to Sea
hereafter, I suppose.

B. Non nisi Deus
adimat sanam men-
tem mihi.

Not unless God take away
my Wits from me.

A. Et ego malim
audire tales fabulas
quam experiiri.

And I had rather hear
such Stories than know them
by Experience.



D I V E R S O R I A.

A. **C**UR ita vi-
sum est ple-
risque commorari bi-
dium aut triduum
Lugduni? Ego ingres-
sus iter semel, non con-
quiesco, donec perve-
nero quo constitui.

WHY does it seem
good to most People
to stay two Days or three
at Lyons? I having entered
upon a Journey once, do not
rest, 'till I come whither I
designed.

B. Imo ego admi-
ror quinquam posse
avelli illinc.

Nay, I wonder that any
one can be got from thence.

A. Quamobrem
tandem.

What for at length?

B. Quia illic est
locus, unde socii Ulyss-
is non poterant avelli;
illic sirenes. Nemo
tractatur melius suæ
domi, quam illic in
pandocheo.

Because there is the Place,
from whence the Compani-
ons of Ulysses could not be
drawn away; there are the
Sirens. No body is treated
better at his own Home,
than there in an Inn.

A. Quid sic?

What is done?

B. Aliqua mulier
assabat mensæ semper,

Some Woman stood by
the Table always, to divert
que

que exhilararet convivias facietis ac leporebus Primum materfamilias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

the Company with Wit, and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good part what was set before us. The Daughter succeeded her, a neat Woman, of Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

A. Agnosco humanitatem Gallicæ gentis.

I perceive the Civility of the French Nation.

B. Quoniam autem illæ non poterant adesse semper, quod munia domestica essent obœunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiendis omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly furnished for all Jest. She alone was sufficient to receive all their Darts: She kept up the Farce, 'till the Daughter returned: For the Mother was elderly.

A. Sed qualis erat apparatus tandem?

But what was your Provision at last? for the
nam

*nam venter non exple-
tur fabulis.*

*Belly is not filled with
Tales.*

*B. Profecto lautus,
ut ego mirer illos posse
accipere hospites tam
vili: rursus convivio
peracto, alunt homi-
nem lepidis fabulis, ne
quid tædii obrepat.
Videbar mihi esse do-
mi, non peregre.*

*Truly dainty that I
wonder that they can en-
tertain Guests so cheap: A-
gain the Feast being ended,
they treat a Man with pret-
ty Stories, lest any Thing of
Weariness should creep upon
him. I seemed to myself to
be at home, not abroad.*

*A. Quid factum est
in cubiculis?*

*What was done in the
Chambers?*

*B. Illic aderant ali-
quot puellæ nusquam
non, ridentes, lascivi-
entes, lufitantes: ultro
rogabant, si haberemus
quid vestium sordida-
rum, lavabant eas, ac
reddebant. Quid mul-
tis? videbamus nihil
illic præter puellas ac
mulieres, nisi in sta-
bulo, quanquam puel-
læ irrumpebant et huc
frequenter. Complec-
tuntur abeuntes, ac di-
mittunt tanto affectu,
quasi omnes essent fra-
tres, aut propinquæ
cognitionis.*

*There were some Girls
every where, laughing,
wantoning, playing: Of
their own accord they
asked us, if we had any
foul Cloaths, they washed
them, and gave us them
again. What needs many
Words? we saw nothing
there besides Girls and Wo-
men, but in the Stable, al-
tho' the Girls broke in too
hither frequently. They
embrace Men departing, and
dismiss them with so much
Affection, as if they all
were their Brothers, or of
near Relation.*

*A. Fortassis isti
mores decent Gallos:*

*Perhaps those Man-
ners become the French:*

mores

*mores Germaniæ ar-
rident mihi magis, ut-
pote masculi.*

*The Manners of Germany
please me more, as being
masculine.*

B. Nunquam con-
tigit mihi videre Ger-
maniam: quare, que-
so te, ne gravere com-
memorare, quibus mo-
dis accipiant hospitem.

It never happened to me
to see Germany: Where-
fore, I pray you, do not
think much to relate after
what Manner they entertain
a Guest.

A. Nescio an sit
ubique eadem ratio
tractandi: Narrabo
quod ego vidi. Ne-
mo salutat advenien-
tem, ne videantur am-
bire hospitem. Nam
existimant id sordi-
dum, et indignum
Germanica severitate.
Ubi inclamaveris diu,
tandem aliquis profe-
t caput per fenestram æ-
stuarii (nam degunt in
his fere usque ad æsti-
vum solstitium) non
aliter quam testudo
prospicit e testa. Is
est rogandus, an liceat
diversari illic. Si non
renuit, intelligis locum
dari: commonstrat
manu mota, roganti-
bus ubi sit stabulum.
Illic licet tibi tractare
tuum equum tuo mo-
re, nam nullus famulus

I know not whether
there be every where the
same Manner of Treat-
ment. I will tell what I
have seen. No body sa-
lutes a Man upon his
coming, lest they should
seem to court a Guest. For
they think that mean, and
unworthy of the German
Gravity. When you have
called a long Time, at last
some body puts his Head
through the Window of a
Stove (for they live in
them almost 'till the Sum-
mer Solstice) no otherwise
than a Snail looks out of
its Shell. He is to be ask-
ed, whether you may inn
there. If he does not re-
fuse, you understand a Place
is allowed you. He shews
with his Hand moved, to
those that ask where the Sta-
ble is. There you may ma-
nage your Horse after your
admo-

admovet manum Si
est celebrius diverfori-
um, ibi famulus com-
monstrat stabulum, at-
que etiam locum mini-
me commum equo.
 Nam servant commo-
 diora venturis, pæfer-
 tim nobilibus. Si cau-
 seris quid, audis sta-
 tim, si non placet,
 quære aliud diverfori-
 um. Præbent fœnum
 in urbibus ægre et
 parce, nec vendunt
 multo minoris, quam
 avenam ipsam. Ubi
 consultum est equo,
 commigras totus in
 hypocaustum, cum o-
 creis, sarcinis, luto.
Id est unum commune
omnibus.

B. Apud Gallos de-
 signant cubicula, ubi
 exuant sese, exter-
 gant, calefaciant, aut
 quiescant etiam, si li-
 beat.

A. Hic nihil tale.
 In hypocausto exuis
 ocreas, induis calceos.
 Si vis, mutas indusi-
 um; suspendis vestes
 madidas pluvia juxta
 hypocaustum; ipse

Manner: For no Servant
 puts to a Hand. If it be
 a famous Inn, there a Ser-
 vant shews the Stable, and
 also a Place not at all con-
 venient for a Horse. For
 they keep the more conve-
 nient for those that are to
 come, especially Noblemen.
 If you find Fault with any
 Thing, you bear presently,
 if it do not please you, seek
 another Inn. They afford
 you Hay in the Cities with
 Difficulty, and very sparing-
 ly, nor do they sell it for
 much less than Oats them-
 selves. When Provision is
 made for your Horse, you
 go altogether into a Stove,
 with your Boots, Baggage,
 Dirt. That is one common
 to all.

Among the French they
 shew People Chambers,
 where they may strip them-
 selves, wipe, warm them-
 selves, or rest too, if they
 please.

Here's no such Thing. In
 the Stove you put off your
 Boots, put on Shoes. If you
 will, you change your Shirt;
 you hang up your Cloaths
 wet with Rain nigh the
 Stove; you place yourself
 admo-

admoves te ut sicce-
ris. *Est et aqua pa-
rata, si libeat lavare
manus; sed ita mun-
da plerumque, ut alia
aqua sit querenda ti-
bi, qua abluas eam lo-
tionem.*

by it *that* you may be dry.
*There is also Water ready,
if you please to wash your
Hands; but so clean for the
most part, that other Wa-
ter is to be sought by you,
with which you may wash
off that washing.*

B. Laudo viros ef-
feminatos nullis deli-
ciis.

I commend *the Men ef-
feminated with no Delica-
cies.*

A. Quod si tu appu-
leris ad quartam horam
a meridie, tamen non
cænabis ante nonam,
& nonnunquam deci-
mam.

But if you arrive at the
fourth Hour after Noon,
yet you will not sup be-
fore the Ninth, and some-
times the Tenth.

B. Quamobrem?

What for?

A. Apparant nihil,
nisi videant omnes, ut
ministretur omnibus
eadem opera.

They provide *nothing*,
unless they see all, that they
may serve all with the same
Trouble.

B. Quærunt com-
pendium.

They seek *the shortest
Way.*

A. Tenes. Itaque
frequenter octoginta
aut nonaginta conveni-
unt in idem hypocaust-
um, pedites, equites,
negotiatores, nautæ,
aurigæ, agricolæ, pu-
eri, faminae, sani,
ægroti.

You have it. *Where-
fore frequently eighty or
ninety meet in the same
Stove, Footmen, Horse-
men Tradesmen, Sailors,
Coachmen, Husbandmen,
Boy, Women, sound Folks,
sick Folks.*

B. Istiuc

30 DIVERSORIA.

B. *Istuc est vere canobium.*

That is really living in common.

A. *Alius ibi pectit caput, alius abstergit sudorem, alius repurgat perones aut ocreas, alius cruciat allium. Quid multis? Est non minor confusio ibi linguarum et personarum quam olim in turri Babel. Quod si conspexerint quem peregrinæ gentis, qui præ se ferat nonnihil dignitatis cultu, omnes sunt intenti in hunc, contemplantes oculis defixis, quasi aliquod novum genus animantis advectum sit ex Africa. Adeo ut postquam accubuerint, adspiciant continenter, vultu reflexo in ter- gum; nec dimoveant oculos, immemores cibi.*

One there combs his Head, another wipes off Sweat, another cleans his Winter Shots or Boots, another belches up Garlick. What needs many Words? There is no less Confusion there of Tongues and Persons, than formerly in the Tower of Babel. But if they see any one of a so- reign Nation, who makes Shew of something of Dig- nity by his Dress, all are intent upon him, viewing him with their Eyes fixt, as if some new Kind of A- nimal was brought out of Africa. So that after they have sat down, they look at him continually, with their Face turned back- ward: nor do they take off their Eyes, being un- mindful of their Meat.

B. *Romæ, Lutetiæ, ac Venetiæ, nemo mi- ratur quidquam.*

At Rome, Paris, and Venice, no body wonders at any thing.

A. *Interim est ne- fas tibi petere quid- quam. Ubi jam est multa vespera. nec plures expectantur ven-*

In the mean time it is unlawful for you to call for any thing When now it is far in the Evening, and no more are expected to come,
turi

turi, *senex famulus*
prodit cana barba, ton-
so capite, torvo vultu,
fordido vestitu.

an old Servant comes out
with a hoary Beard, shorn
Head, grim Look, mean
Cloaths.

B. Oportebat tales
esse a poculis Romanis
Cardinalibus.

It behoved such to be
Cup-bearers to the Roman
Cardinals.

A. Is circumactis
oculis, dinumerat taci-
tus quot sint in hypo-
causto: quo plures vi-
det adesse, hoc vehe-
mentius hypocautum
accenditur, etiam si a-
lii soli sit molestus
aestu. Hæc est præci-
pua pars bonæ tracta-
tionis, si omnes diffu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fenest-
ræ, ne præfocetur,
protinus audit, claude.
Si respondeas, Non fe-
ro, audis, Quære igitur
aliud diverforium.

He having cast about his
Eyes, reckons silently how
many there are in the Stove:
By how much the more he
sees present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treat-
ment, if all run down with
Sweat. If any one not ac-
customed to the Heat, open
a Chink of a Window, lest
he be stifled, immediately
he hears, Shut it. If you
answer, I cannot endure,
you hear, seek then another
Inn.

B. Atqui nihil vide-
tur periculosus, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resoluta,
atque heic capere ci-
bum, et commorari
compsures horas. Nam
jam omitto alliatos

But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Garlick Belches,
and the Blast of the Bel-
D
ructus,

rufus, et flatum ventris, putres halitus: Sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam scabiem, siue, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in pestilentia.

ly, sinking Breaths: There are many, who are troubled with secret Diseases, and every Distemper has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, tho' it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now do you guess, how much Danger there is in the Plague.

A. *Sunt fortes viri, rident, ac negligunt ista.*

They are stout-Fellows, they laugh at, and neglect those Things.

B. *Sed interim sunt fortes periculo multorum.*

But in the mean time they are stout at the Hazard of many.

A. *Quid facias? sic assueverunt; et est constantis animi non discedere ab institutis.*

What can you do? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

B. *Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ; eæ nunc frigent ubique;*

*But twenty five Years ago, nothing was more common amongst the Brabanti, than public Baths; those now are out of Use every where; for the
nam*

nam nova scabies docuit nos abstinere.

new Pox has taught us to abstain.

A. Sed audi cætera: post ille barbatus Ganymedes redit, ac infert mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum! quam non Milesiis! diceret cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

But hear the rest: Afterwards that bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O immortal God! how far from being fine! you would say they were Canvases taken down from the Sail-Yards. For he designed at least eight Guests for every Table. Now they to whom the country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a poor Man and a rich, betwixt a Master and a Servant.

B. Hæc est illa vetus æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

A. Postquam omnes accubuerunt, rursus ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Mox reversus, ap-

After all are sate, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish,
D 2 pond

ponit fingulis ligneum pinacium, et cochleare factum ex eodem argento, deinde cyathum vitreum, aliquanto post panem: Eum quisque repurgat sibi per otium, dum pulres coquuntur. Ita sedetur nonnunquam ferme spatio horæ.

B. Nullus hospitem efflagitat cibum interim?

Does none of the Guests call for the Meat in the mean time?

A. Nullus cui ingenium regionis est notum. Tandem vinum apponitur, bone Deus, quam non fumefum! oportebat *sophistas non bibere aliud; tanta est subtilitas et acrimonia. Quod si quis hospes, pecunia oblata privatim, roget ut aliud genus vini paretur aliunde, primum dissimulant, sed eo vultu, quasi interfectori. Si urgeas, respondent, hic tot comites et marchiones diversati sunt, neque quisquam questus est de meo vino; si non placeat, quare tibi aliud*

None to whom the Temper of the Country is known. At length Wine is served up, good God, how far from being tasteless! it behoved Sophisters not to drink any other; such is the Thinness and Sharpness. But if any Guest, Money being offered privately, desires that some other Sort of Wine may be got from somewhere else, at first, they dissemble the Matter, but with that Countenance, as if they would kill you. If you press them, they answer, here so many Earls and Ma quisses have lodged, nor did any one complain of my Wine; if it do not please, seek
diver-

diversorium; nam habent nobiles suæ gentis solos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent of-
 fam quam objiciant la-
 tranti stomacho. Mox
 disci veniunt magna
 pompa. Primus ferme
 habet offas panis ma-
 defactas jure carniū,
 aut si est pisculentus
 dies, jure leguminum.
 Deinde aliud jus, post
 aliquid carniū recoc-
 tarum, aut salsamen-
 torum recalfactorum.
 Rursus aliquid pultis,
 mox aliquid solidioris
 cibi, donec stomacho
 probe domito appo-
 nant assas carnes, aut
 elixos pisces, quos non
 possis contemnere om-
 nino: sed heic sunt
 parci, et subito tol-
 lunt. Hoc pacto tem-
 perant convivium,
 quemadmodum actores
 fabularum, qui admis-
 cent choros scenis: au-
 tem curant ut extre-
 mus actus sit optimus.

for yourself another Inn;
 for they account the Noble-
 men of their Nation alone
 for Men, and they shew
 their Coats of Arms every
 where. Now therefore they
 have a Piece which they
 may throw to the barking
 Stomach. By and by the
 Dishes come in great Pomp.
 The first commonly has Pie-
 ces of Bread soaked in the
 Broth of Flesh, or if it be
 a Fish Day, in the Broth of
 Herbs. After that another
 Broth, after something of
 Flesh boiled over again, or
 Salt-Fish warmed again.
 Again some Pulse, by and
 by some more solid Meat,
 'till the Stomach being well
 tamed, they set up roasted
 Flesh, or boiled Fish, which
 you cannot condemn at all.
 But here they are sparing;
 and suddenly take away.
 After this Manner they mix
 their Entertainment, as the
 Actors of Plays, who mix
 Chorusses with their Scenes;
 but they take care that the
 last Act is the best.

B. Et hoc est boni
 poetæ.

And this is the Part of a
 good Poet.

A. Porro sit placulum, si quis interim dicat, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium præscriptum, quod illi metuntur clepsydri, ut opinor. Tandem ille barbatus, aut pandochæus ipse, minimum differens a famulis vestitu, prodit, rogat ecquid animi nobis sit. Mox aliquod generosius vinum adfertur. Autem amant eos qui bibunt largius, cum solvat nihilo plus, qui hauserit plurimum vini, quam qui minimum.

B. Ingenium gentis mirum.

A. Cum nonnunquam sint qui absumant plus in vino, quam solvant pro toto convivio. Sed antequam finiam hoc convivium, mirum dictu, quis strepitus ac tumultus vocum sit ibi, postquam omnes cæperunt incallescere potu. Quid multis? omnia surda. Ficti

Moreover it would be a heinous Crime, if any one in the mean time say, take away this Dish, no body eats. You must sit 'till the Time appointed, which they measure with Hour-Glasses, as I suppose. At last that bearded Fellow, or the Inn-keeper himself, very little differing from the Servants in Cloaths, comes out, asks if we have a Mind to any thing. By and by some more generous Wine is brought. But they love those who drink plentifully, though he pays no more, who drinks most Wine, than he that drinks least.

The Temper of the Nation is strange.

When sometimes there are some who consume more in Wine, than they pay for the whole Feast. But before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have begun to grow warm with Drink. What needs many Words? all Places are full morio-

moriones admiscunt se frequenter, quo genere hominum, cum sit nulum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocaustum videatur corrui turum. Neque quisquam audit alterum loquentem. At interim videntur sibi vivere suaviter; atque desiderandum est illic, volenti nolenti, usque ad multam noctem.

of Noise. Pretended Fools thrust in themselves frequently, with which Kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by Singing, Prating, Shouting, Dancing, Thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly; and you must sit there, willing or unwilling, 'till late at Night.

B. Nunc tandem absolve convivium; nam me tædet quoque tam prolixum.

Now at last finish the Entertainment; for I am weary too of so large an one.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens vermibus, ille barbatus prodit, adferens pinacium secum, in quo pinxit creta aliquot circulos et semicirculos, deponit id in mensa, tacitus interrim ac tristis, diceres quempiam Charontem.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten and full of Maggots, that bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with Chalk some Circles, and Semi-Circles, he lays that upon the Table, silent in the mean time and sad; you would say he was some
Qui

Qui agnoscunt picturam, deponunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil desit, annuit capite.

Charon. They who know the Picture, lay down their Money, then another and another, 'till the Trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

B. Quid si quid supersit?

What if any thing be over?

A. Fortasse redderet, et faciunt hoc nonnunquam.

Perhaps he wou'd return it, and they do this sometimes.

B. Nemo reclamatur rationi iniquæ?

Does no body cry out upon the Reckoning as unjust?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis? solves nihilo plus quam alii.

No body that is wise; for he would hear forthwith, What are you of a Man? You shall pay no more than others.

B. Narras liberum genus hominum.

You tell of a free Kind of Men.

A. Quod si quis lassus ex itinere, cupiet mox a cena petere lectum, jubetur expectare, donec cæteri quoque eant cubitum.

But if any one, weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait 'till the rest too go to Bed.

B. Videor mihi videre Platonickam urbem.

I seem to myself to see a Platenick City.

A. Tum

A. Tum *suus* nidus ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.

Then *his* Nest is shown to every one, and truly nothing else than a Bed-Chamber; for there are Beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illic?

Is there Cleanliness there?

A. Eadem quæ in convivio, lintea lota forte ante sex menses.

The same as in the Feast, Linen washed perhaps six Months before.

B. Quid interim fit de aquis?

What in the mean time becomes of the Horses?

A. Tractantur ad eandam disciplinam, ad quam homines.

They are treated according to the same Discipline as the Men.

B. Sed est eadem tractatio ubique?

But is there the same Treatment every where?

A. Alicubi est civilior, alicubi durior quam narravi; verum in genere est talis.

In some Places it is civilier, in some Places harder than I have told you; but in general it is such.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiæ, quam vocant Longobardiam, rursus in Hispania, deinde in Anglia, et in Wallia? Nam

What if I now tell you after what Manner Guests are treated in that Part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales? For the English have partly the French, Angli

40 D I V E R S O R I A.

Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos. partly the German Manners, as being mixed of those two Nations. The Welsh pretend themselves the original English.

A. Quæso te ut narres, nam nunquam contigit mihi videre eas. I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non est otium; nam nauta jussis adessem ad tertiam horam, nisi vellem relinqui; et habet sarcinulam: alias opportunitas dabitur nobis garriendi usque ad satietatem. At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage: another Time an opportunity will be given us of prattling to Satisfaction.





S P E C T R U M.

A. QUID bonæ rei
est, quod rides
tecum tam
suaviter, quasi nactus
sis thesaurum?

WHAT good Thing is
there, that you laugh
with yourself so sweetly,
as though you had got a
Treasure?

B. Tua divination non
aberrat procul a scopo.

Your Guess does not wan-
der far from the Mark.

A. Annon imper-
ties sodali quicquid
boni istuc est?

Will you not impart to
your Companion whatsoever
good Thing that is?

B. Imo jamdudum
optabam quempiam
dari mihi, in cujus fi-
num effunderem hoc
gaudium meum.

Nay, some time since I
was wishing some Body
might be offered me; into
whose Bosom I might pour
out this Joy of mine.

A. Age igitur im-
perti.

Come then impart it.

B. Audivi modo le-
pidissimam fabulam,
quam jures esse comi-
cum figmentum, nisi
locus, personæ, ac tota

I have heard just now a
very pretty Story, which
you would swear was a co-
mick Fiction, unless the
Place, the Person, and the
res

res *esset* tam nota mihi, quam tu es notus mihi.

whole Affair was as well known to me, as you are known to me.

A. Gestio audire.

I long to hear it.

B. Nostine Polum generum Fauni?

Do you know *Pool* the Son-in-Law of Faun?

A. Maxime.

Yes.

B. Is *est* et auctor et actor hujus fabulae.

He is both the Author and the Actor of this Play.

A. Facile crediderim, nam ille possit agere quamvis fabulam, vel absque persona.

I can easily believe it, for he could act any Play, even without a Vizard.

B. Sic *est*. Nosti, opinor, praedium quod habet non ita procul a Londino.

So it is. You know, I fancy, the Estate which he has not so far from London.

A. Phy! compotavimus illic saepe.

Pugh! We have drunk together there often.

B. Agnoscis igitur viam septam utrinque arboribus digestis pari intervallo.

You know therefore the Way hedged in on both Sides with Trees placed at an equal Distance.

B. Ad laevam partem aedium, fere altero jactu balistae.

On the left Side of the House, almost two Bowshots off.

B. Tenes. Alterum latus viae habetis cum

You have it. One Side of the Way has a dry Alve-

*alveum oblitum dum's
et veribus; e ponti-
culo est iter in plani-
tatem.*

*Ditch set with Thorns and
Briars; over the Bridge.
there is a Way into a Plain.*

A. Memini.

I remember.

B. Jampridem va-
gabatur rumor, ac
fabula per rusticos ejus
loci, *spectrum* obver-
sari juxta hunc pon-
ticulum, cujus mise-
randi ejulatus exaudi-
rentur subinde: suspi-
cabantur esse animam
cujuspiam quæ tor-
queretur diris crucia-
tibus.

Some Time ago there
went a Report, and a Story,
amongst the Country Peo-
ple of that Place, that a
Spirit haunted nigh this
Bridge, whose miserable
Howlings were heard now
and then: They suspected
that it was the Soul of
some Man which was tor-
tured with direful Tor-
ments.

A. Quis erat auc-
tor istius rumoris?

Who was the Author of
that Report?

B. Quis nisi Polus?
Præstruxerat hoc pro-
æmium suæ fabulæ.

Who but Pool? He had
prepared this Prologue for
his Play.

A. Quid venit ista
in mentem ut contin-
geret ista?

What came into his Mind
to invent those Things?

B. Nescio, nisi quia
ingenium hominis est
sic; gaudet ludere
sultitiam populi com-
mentis hujusmodi:
Dicam quid designaris
nuper hujus generis.

I know not, unless be-
cause the Humour of the
Man is so; he loves to
play upon the Folly of the
People with Inventions of
this Kind. I will tell you
what he contrived lately
E Ali-

Aliquamulti equitabamus Richmondum, inter quos erant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cælum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, Immortalem Deum! quid ego video? Rogantibus qui equitabant proxime, quid videret, rursus obsignans se majore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in Cælum, ac demonstrans locum cæli digito, inquit, nonne videtis immanem draconem, armatum igneis cornibus, cauda retorta in circulum? Cum negarent se videre, atque ille jussisset, intenderent oculos, ac subinde demonstraret locum, tandem unus quispiam

*of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderfully clear, nor overcast any where with any little Cloud. There Pool with his Eyes directed towards Heaven marked all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God! What do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing he having fixed his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, Do you not see a huge Dragon, armed with fiery Horns, with his Tail turned up into a Circle? When they denied that they saw it, and he had them direct their Eyes, and now and then shewed them the Place, at last some one, left
ne*

ne videretur parum oculatus, affirmavit se quoque videre: unus item atque alter imitatus est hunc; nam pudebat non videre quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit tabulae. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea divertitis quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari Latini regulares, nisi idem cognomen accipitur Graece, pavoctus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-

be should seem bad sighted, affirmed that he too saw it: One likewise and another imitated him: for they were ashamed not to see what was so plain. What needs many Words? Within three Days this Report had gone through all England, that such a Monster had appeared. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

I know the Temper of the Man; but return to the Apparition.

In the mean time, comes one Faun a Priest of a Pool very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgar.

*ter sapere, præsertim
in sacris rebus.*

*ly wise, especially in holy
Things.*

A. *Intelligo, actor
fabulæ repertus est,*

*I understand, an Actor
of the Play was found,*

B. *Saper cenam
sermo ortus est de ru-
more spectri, cum Po-
lus sentiret hunc ru-
morem non solum au-
ditum esse Fauno, ve-
rum etiam creditum,
coepit obtestari homi-
nem, ut doctus ac pi-
us vir succurret ani-
mule patienti tam di-
ra; et si quid dubitas,
inquit, explora rem,
ambula ad decimam
juxta illum ponticu-
um, et audies mise-
rum ejulatum, adjun-
ge tibi quem voles co-
mitem, ita audies et
tutior et certius.*

*At Supper a Discourse a-
rose about the Report of the
Apparition, when Pool per-
ceived that this Report not
only had been heard by
Faun, but was also believed,
he began to beseech the
Man, that he being a learn-
ed and godly Man, would
succour the poor Soul suffer-
ing such dreadful Things:
and if you doubt at all, says
he, examine the Matter,
walk about Ten nigh that
Bridge, and you will hear
miserable Howling, take to
you whom you will as a
Companion, so you will
hear both more safe and
more certainly.*

A. *Quid deinde?*

What then?

B. *Cena peracta,
Polus ex more ablit ve-
natum, aut occupatum.
Faunus obambulans
cum jam tenebræ sus-
tulissent certum judi-
cium de rebus, tandem
audit miserandos ge-
mitus. Hos artifex*

*Supper being ended, Pool
according to his Custom, goes
a hunting, or a fowling.
Faun walking when now
the Darkness had taken a-
way a certain Judgement of
Things, at length he hears
miserable Groans. These
the Artist Pool seigned upon*

Polus

Polus effingebat mire, abditus illie in vepreto, fictili olla adhibita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.

derfully, being hid there in a bushy Place, an earthen Pot being used for that Purpose? that the Voice being returned from the Hollow, might sound something more mournfully.

A. Hæc fabula, ut videtur, vincit phasma Menandri.

This Farce as far as I see, exceeds the Apparition of Menander.

B. Dices isthuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus antevenerat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.

You will say that the more, if you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

A. Poterat Polus interim tenere risum?

Could Pool in the mean Time hold from Laughing?

B. Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obstante vehementer, suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggredetur

He! He has his Countenance in his Hand. You would have said that the Thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism and he spends all that Night without Sleep, whilst he considers which

rem tuto, nam misere metuebat sibi quoque. Primum itaque efficacissimi exorcismi congeſti ſunt, et nonnulli novi additi per viscera beatæ Mariæ, per oſſa beatæ Werenfridæ. Deinde locus delectus eſt planitie vicina xepreto, unde vox exaudiebatur. Satis amplius circulus circumductus eſt, qui haberet crebras cruces, variosque notulas: hæc omnia peregebantur conceptis verbis. Ingens vas plenum conſecratæ aquæ adhibitum eſt. Sacra ſtola, quam vocant, addita eſt in collum, unde pendebat initium Evangelii ſecundum Joannem. Habebat in loculis cerulam ſolitam conſecrari quotannis a Romano pontifice, quæ dicitur vulgo, Agnus Dei. His armis olim muniebat ſe ad verſus noxios dæmones, priuſquam cuculla Franciſci cœpit eſſe formidabilis illis. Omnia hæc procurata ſunt, ne ſi eſſet ma-

way he might attempt the Thing ſafely, for he was miſerably afraid of himſelf too. Firſt then the moſt effectual Exorcisms were got together, and ſome new ones added, by the Bowels of bleſſed Mary, by the Bones of bleſſed Werenfred. Then a Place was choſen in the Plain nigh the buſhy Place, from whence the Voice was heard. A good large Circle was drawn, which had many Croſſes, and diuers Marks: All theſe Things were done with a Form of Words. A huge Veſſel full of holy Water, was made uſe of: A holy Gown, as they call it, was put over his Neck, from whence hung the Beginning of the Goſpel according to John. He had in his Pocket a Bit of Wax uſed to be conſecrated every Year by the Roman Pontiff, which is called commonly the Lamb of God. With theſe Arms formerly they fortified themſelves againſt miſchievous Dæmons, before the Hood of Francis begun to be terrible to them. All theſe Things were provided, leſt, if it ſhould be

lus *spiritus*, faceret *impetum* in exorcistam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhibendum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulæ prodertur, adjungit quendam parochum ex vicinia, cui operis totam rem; nam sic actio fabulæ postulabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum parochio ingreditur circulum. Polus, qui præcessaret, gemit miserabiliter e vepreto. Faunus auspicatur exorcismum. Interim Polus subducit se clam pertenebras, in proximam villam. Illinc adducit aliam personam fabulæ, nam non poterat agi nisi per multos.

an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circles, but it was determined that another Priest should be employed. There Pool fearing, lest, if a cunninger Man was joined with them, the Mystery of the Farce should be betrayed, joins to him a certain Parson of the neighbourhood, to whom he discloses the whole Matter; for so the Acting of the Farce required, and he was one that was not averse to such Sport, The Day after, all Things being prepared rightly, about the Tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean time Pool withdraws himself privately in the Dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

A. Quid faciunt?

What do they?

B. Conscendunt nigros equos, ferunt

They mount black Horses; they carry covered Fires

occult-

occultum ignem secum ubi non abessent procul a circulo, ostentant ignem, quem metu abigerent Faunum & circulo.

with them, when they were not far from the Circle, they shew their Fire, that by Fear they might drive Faun out of the Circle.

A. Quantum operæ sumpsit ille Polus, ut falleret!

How much Pains took that Pool, that he might deceive!

B. Sic homo est. Verum ea res prope modum cesserat pessima illis.

So the Man is. But that Thing had well nigh fallen out very badly for them.

A. Qui sic?

How so?

B. Nam equi confternati igne subito prolato, parum absuit quin præcipitarent et se, et sessores. Habes primum actum fabulæ. Ubi redditum est in colloquium, Polus, velut ignarus omnium, rogat quid esset actum. Ibi Faunus narrat duos teterrimos Dæmonos conspectos sibi, in nigris equis, igneis oculis, ac spirantes ignem naribus, qui tentassent ingredi circulum, verum abactos in malam rem efficacibus verbis. Cum animus accrevisset

For the Horses being frightened with the Fire suddenly produced, had like to have thrown both themselves, and their Riders. You have the first Act of the Play. When they returned to confer together, Pool, as if ignorant of all Things, asks what had been done. There Faun tells him that two very ugly Devils had been seen by him, upon black Horses, with fiery Eyes, and breathing Fire out of their Noses, who had tried to enter the Circle, but were driven away with a Vengeance by powerful Words. When
set

set Fauno his rebus, die postero rediit in circulum cum summo apparatu: cumque provocasset Spectrum multisobtestationibus, Polus rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cuperent irrumperè circulum.

Courage grew upon Faun by these Things, the Day following he returned into the Circle with his utmost Furniture. And when he had called out the Spirit with many Entreaties, Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

A. Habebant nihil

Had they nothing of Fire?

B. Nihil, nam id essaret male. Sed audi aliud commentum. Ducebant longum funem; eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut ab acti exorcismis Fauni, provolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacro aquæ.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumbled down upon the Ground both Priests, together with the Tub which they had full of holy Water.

A. Parochus tulit hoc præmii pro sua actione?

Did the Parson get this Reward for his acting his part?

B. Tulit, et tamen maluit perpeti hoc,

He did get it, and yet he chose rather to suffer this, quam

quam *deserere* fabulam *captam*. His *gestis* ita, ubi *reditum* est ad colloquium, Faunus *deprædicat* apud Polum in quanto periculo *fuisse*, et quam fortiter *profligasset* utrumque *cacodemonem* suis verbis; jamque *conseperat* certam *fiduciam*, esse nullum *demonem* tam *noxium*, aut *impudentem*, qui *posset* irrumperere *circulum*.

than to *forsake* the Play began. These Things *being* done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been, and how stoutly he had put to flight both the Devils with his Words; and now he had conceived a certain Assurance that there was no Devil so mischievous, or impudent, who could break into the Circle.

A. Ille Faunus non multum abest a fatuo.

That Faun is not far removed from a Fool.

B. Audisti nihil adhuc. Fabula progressa hujusque commodum supervenit Poli generi, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mire festivo ingenio.

You have heard nothing as yet. The Play being advanced thus far, in good Time comes in Pool's Son-in-Law, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

A. Scio, nec abhorrens ab hujusmodi jocos.

I know, nor averse to such Jests.

B. Abhorrens! ille desereret nullum non vadimonium, si talis fabula esset vel spec-

Averse! he would forsake any Bail, if such a Play was either to be seen, or to be acted. The Father-
randa,

tanda, *vel agenda.* Socer denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumet ornatum, ac lubens convolvit se linteis, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per linteum reddebat spaciem incendii. Sub noctem iitum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes exorcismos. Tandem anima ostendit sese procul intra vepretum, subinde ostentans ignem, ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornato tacodæmonis, fictoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in exorcistam: moxque velut submotus *verbis exorcismi,*

in Law tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies used to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard. Faun makes ready all his Exorcisms. At length the Soul shews itself a great Way off within the bushy Place, now and then shewing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was. Pool jumped suddenly out of the bushy Place in the Dress of a Devil, and with a feigned muttering Noise, says, You have no Right to this Soul, it is mine; and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjuror: And by and by as if beat off by the Words of the Conjunction, and the Virtue of the holy Water, which he sprinkled upon him in great Plenty,

et vi sacra aquæ, quam aspersit illi multam, retrocessit. Tandem pædagogo dæmone abactis, nascitur dialogismus Fauni cum anima. Respondit percunctantibus et obtestantibus se esse animam Christiani hominis. Rogato quo nomine vocaretur, respondit, Faunus: Faunus, inquit, idem est mihi nomen, jamque res cœpit esse cordi illi magis ex communi nomine, ut Faunus liberaret Faunum. Cum Faunus percontaretur multa, ne diutina confabulatio proderet succum, anima subducebat sese, negans esse fas sibi colloqui diutius, quod tempus urgeret, quo cogeretur abire, quo liberet pædagogo dæmoni: tamen pollicita est se redituram postridie, hora qua esset fas. Rursus convenitur in Polidibis, qui erat choragus fabulæ. Ibi exorcista denarrat quid esset gestum, admentiens nonnulla etiam, quæ tamen per-

he drew off. At length the Pædagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being asked by what Name it was called, it answered, Faun: Faun, says he the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun might deliver Faun. When Faun asked many Things, lest a long Discourse should betray the Roguery, the Soul withdrew itself, denying that it was lawful for him to talk longer, because the Time was at hand, when he should be obliged to go, whither it pleased the Pedagogue Devil: Yet he promised that he would return the Day after, at the Hour when it should be lawful. Again they meet in Pool's House, who was the Furnisher of the Play. There the Conjuror tells what was done, lying in some Things too, which yet he persuaded himself to be true, so much he favoured the Business which was doing. Now this was suade-

Tuadebat sibi esse vera adeo saevibat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam quæ vexaretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum quiddam ridiculum accidit in proximo exorcismo.

A. Obscuro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus sic, quasi irrupturus intra circulum, cumq; Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili; inquit, habuissirem cum puella, et mei juris. Cum Polus diceret id joco, tamen sorte fortuna visus est dixisse verum: nam exorcista talis hoc dicto, illico recepit se in centrum circuli, et immussavit

found out, to wit. that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavours is directed. But a certain comical Thing happened in the next conjuring Bout.

I beseech you what?

When Faun had called out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break within the Circle, and when Faun fought by Conjuratiõ, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair; quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth: For the Conjuror being struck with this Saying presently betook himself into the Centre of the Circle, and mut-

F

nesco

*nescio quid in aurem
parochi. Polus senti-
ens id recepit sese, ne
audiret quid, quod non
esset fas audire.*

*I know not what in
the Ear to the Parson.
Pool perceiving that, with-
drew himself, lest he should
hear any Thing, which it
was not lawful to hear.*

*A. Sane Polus age-
bat religiosum et mode-
stum dæmonem.*

*Truly Pool acted the re-
ligious and modest Devil.*

*B. Sic est. Actio
peterat reprehendi,
quod parum meminisset
decori. Tamen
exaudivit vocem pa-
rochi indicentis satisfac-
tionem.*

*So it is. The Action
might be blamed, because
he little regarded Decency.
Yet he overheard the Voice
of the Parson appointing
Satisfaction.*

A. Quam?

What?

*B. Ut diceret Do-
minicam precationem
ter. Ex hoc conjici-
ebat habuisse rem ter
eadem nocte.*

*That he should say the
Lord's Prayer thrice. By
this he guessed that he had
bad Dealings thrice the
same Night.*

*A. Hoc sane ille
regularis præter re-
gulam.*

*This truly that Regular
did besides his Rule.*

*B. Sunt homines, et
erat humanus lapsus.*

*They are Men, and it
was a human Failing.*

*A. Perge, quid de-
inde factum?*

*Go on, what then was
done?*

B. Jam

B. Jam *Faunus* redit
ferocior adoram circu-
li, et ultro provocat
dæmonem; at ille jam
timidior refugiebat,
inquiens, sefellisti me,
si sapuissem, non mo-
nuissem te. Hoc est
persuasum multiq, quæ
confessus sis semel sa-
cerdoti, esse proesus a-
bolita e memoria dæ-
monis, ne possit op-
probare.

A. Narras plane ri-
diculum jocum.

B. Sed ut finiam
fabulam aliquando,
colloquium habitum est
cum anima in hunc mo-
dum aliquot diebus.
Summa evasit huc. Illa
respondit exorcistæ ro-
ganti, num posses qua
vialiberari a cruciatu,
posse si pecunia quam
reliquisset partam frau-
de, restitueretur. Ibi
Faunus inquit, quid
si dispensaretur in
pios usus per bonos vi-
ros? Respondit ut hoc
profuturum. Heic ex-
orcista exhilaratus per-
cunctatus est summa
diligentia, quanta sum-

Now *Faun* returns more
fierce to the Edge of the
Circle, and of his own ac-
cord, challenges the Devil;
but he now being more timo-
rous ran away, saying, thou
hast deceived me, if I had
been wise, I should not have
told thee. This is believed
by many, what you confes-
s once to the Priest is quite
wiped out of the Memory of
the Devil, that he cannot
upbraid you.

You tell me a very comical
Jest.

But that I may finish
the Story at last, a Con-
ference was held with the
Soul in this manner for
some Days. The *Upsbat*
came to this. It answered
the Conjuror asking whe-
ther it could any Way be
delivered from Torment,
that it might if the Money
which it had left, got by
Cheating, should be restor-
ed. Upon that *Faun* says,
what if it should be dis-
posed of to pious Uses by
good Men; It answered that
that also would do Good.
Here the Exorcist being
rejoyced, enquired with the
greatest Diligence, how

ma esset. Illa dixit ingentem, quod erat bonum et commodum illi. Indicavit et locum, sed procul diffitum, ubi hic thesaurus esset defossus. Prescripsit in quos usus vellet impendi.

great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed for what Uses it would have it laid out.

A. In quos ?

For what ?

B. Ut tres suscipere-
rent peregrinationem,
unus quorum adiret
limina Petri, alter iret
salutatum Jacobum
Compostellanum; ter-
tius oscularetur pedi-
nem Jesu, qui est Tre-
viris. Deinde magna
vis psalteriorum et
missarum perageretur
per aliquot monaste-
ria. Quod superesset,
ipse dispensaret pro
suo arbitratu. Jam
totus animis Fauni
erat in Thesauro. De-
vorarat illum toto
pectore.

That three should un-
dertake a Pilgrimage, one
of which should go to the
Thresholds of Peter, another
should go to salute James
of Compostella; a third
should kiss the Comb of
Jesus, which is at Triers.
Then a great Quantity of
Psalms and Masses should be
performed through some Mo-
nasteries. What remained
he might dispose of accord-
ing to his Pleasure. Now
the whole Soul of Faun was
in the Treasure. He had
devoured it with his whole
Breast.

A. Est vulgaris
morbus, quanquam sa-
cerdotes peculiariter
male audiunt hoc no-
mine.

It is a common Disease;
tho' Priests peculiarly have
an ill Report upon this Ac-
count.

B. Ubi

B. Ubi nihil omis-
sum esset, quod per-
tineret ad negotium
pecuniæ, exorcista
submonitus a Polo
cœpit percunctari ani-
mam de alcumistica,
deque magia. Et ani-
ma respondit quædam
ad hæc pro tempore;
cæterum pollicita se
indicaturum plura, si-
mulatque liberata fu-
isset illius opera a pæ-
dagogo dæmone. Sit
hic, si videtur, tertius
actus fabulæ. In quar-
to Faunus cœpit præ-
dicare hanc prodigio-
sum rem ubique serio,
crepare nihil aliud in
colloquiis, inconvivi-
is, polliceri quædam
magnificamonastris,
et loquebatur jam nihil
omnino humile. Adit
locum, reperit signa,
tamen non ausus est
effodere thesaurum,
quod anima iniecisset
scrupulum, facturum
ingenti periculo, si
thesaurus attingere-
tur, priusquam misse
peractæ essent. Jam
fucus subolebat multis
nascentioribus. Cum ta-
men ille nusquam non

When nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Conjuror being put
in Mind of it by Pool, be-
gun to ask the Soul about
the Alcumistick Art, and of
Magick. And the Soul an-
swered some Things to that
for that Time; but pro-
mised that it would disco-
ver more, as soon as it was
delivered by his Means
from the Pedagogue De-
vil. Let this be, if it
seems good, the third Act
of the Play. In the fourth
Faun begun to tell of this
prodigious Thing every where
in earnest, to talk of no-
thing else in Company, in
Feasts, to promise some
mighty Matters to the Mo-
nasteries, and he spoke of
now nothing at all mean.
He goes to the Place, finds
the Marks, yet he durst not
dig up the Treasure, because
the Soul had thrown in a
Scruple, that he would do
it with great Danger, if the
Treasure should be touched,
before the Masses were per-
formed. Now the Rogue-
ry was smelt out by many
more cunning People. When
notwithstanding he every
where published his Folly;

depradicaret suam stultitiam, admonitus est clam ab amicis, præsertim ab abbate suo, ne daret diversum specimen de se omnibus, qui hæcenus habitus esset prudens vir. Tamen ille potuit commoveri nullius oratione, quo minus crederet rem esse seriam: et hæc imaginatio occupavit animum hominis adeo penitus, ut somniaret nihil, loqueretur nihil, præter spectra et malos genios. Habitus mentis abierat in ipsam faciem, quæ sic pallebat, erat sic extenuata, sic dejecta, ut diceret esse larvam, non hominem. Quid multis? minimum aberat a vera dementia, ni succursum fuisset celeri remedio.

A Nimirum hicerit extremus actus fabulæ.

B. Reddam eum tibi. Polus et ejus generi commentum sunt hujusmodi technam. Effinxerunt epistolam de-

he was advised *privately* by his Friends, especially by his Abbot, *that he would not give a different Specimen of himself to all Men who hitherto had been accounted a prudent Man. Yet he could be moved by no Man's Talk; from believing that the Matter was real: And this Imagination seized the Mind of the Man so thoroughly, that he dreamt of nothing, spoke of nothing, besides Ghosts and evil Spirits. The Habit of his Mind had got into his very Face, which was so pale, was so thin, so dejected, that you would have said he was a Ghost, not a Man. What needs many Words? He was very little removed from real Madness, unless he had been relieved by a speedy Remedy.*

Well *this will be the last Act of the Play.*

I will give it to you. *Polus and his Son-in-Law invented such a Trick as this. They forged an Epistle writ in rare Letters, and that not scriptam*

scriptam in raris literis. Idque non in vulgaribus chartis. Sententia epistolæ erat hæc. Faunus dudum captivus, nunc liber æternam salutem Fauno suo optimo liberatori. Non est, mi Faune, cur macesces te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago sollicitus inter angelos. Locus manet te apud divum Augustinum, qui est proximus choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datam ex empyreo cælo, idibus Septembribus, anno millesimo quadragentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Subornatus, qui, ea peracta, submoneret eum de re quasi deprehenda casu. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now free, witheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels. A Place is reserved for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean time, take care that you live merrily. Given from the Empyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform Divine Service. One was suborned, who, that being over, should tell him of the Thing, as observed by Chance. Now he carries about that Letter, and believes nothing more cer-

*ac credit nihil certius,
quam eam perlatam e
cœlo ab angelo.*

*tainly than that it was
brought from Heaven by an
Angel.*

A. *Idud non est li-
berasse hominem insa-
nia, sed mutasse genus
insaniæ.*

*That is not to free the
Man from Madness, but to
change the Kind of Mad-
ness.*

B. *Sic est profecto
nisi quod nunc insanit
suavius.*

*So it is indeed, but that
now he is more sweetly
mad.*

A. *Antehac non so-
lebam tribuere mul-
tum fabulis, quæ fe-
runtur vulgo de spec-
tris; sed posthac tri-
buam multo minus;
nam suspicor multa
prodita literis pro ve-
ris ab credulis homi-
nibus, et similibus
Fauni, quæ adsimula-
ta sunt simili artificio.*

*Heretofore I did not use
to give much Regard to
Stories, that are told com-
monly of Apparitions; but
hereafter, I shall give much
less; for I suspect that ma-
ny Things have been deli-
vered in Books for true by
credulous Men, and Men
like Faun, which have
been contrived by the like
Art.*

B. *Ego credo plera-
que esse hujus generis.*

*I believe the most Part
are of this Kind.*



ALCUMISTICA.

A **Q**UID novæ rei
est quod Lalus
ridet sic apud sese,
subinde signans se cru-
se? interpellabo felici-
tatem hominis. Sal-
vo multum, amicissime
Lale, Videre mihi ad-
modum felix.

W **H**AT new Thing is
there that Lalus
laughs so with himself, now
and then signing himself with
the Cross? I will interrupt
the Felicity of the Man.
God save you much, my good
Friend Lalus. You seem to
me very happy.

B. Atque ero fel-
cior, si impertiam tibi
hoc gaudium.

But I shall be more hap-
py, if I impart to you this
Joy.

A. Fac igitur bea-
tum me quamprimum.

See therefore you make
me happy as soon as possible.

B. Nosti Balbinum?

Do you know Balbinus?

A. Illum eruditum
senem, ac laudatæ
vitæ.

That learned old Man,
and of a commendable
Life.

B. Sic est ut dicis,
sed est nullus mortali-
um qui sapit omnibus

So he is as you say, but
there is no one of Man-
kind, who is wise at all
things,

horis, aut qui sit undequaque perfectus. Ille vir habet hoc navi inter multas egregias dotes. Jam olim insanit in artem quam vocant Alcumisticam.

Hours, or who is in all respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some Time mad upon the Art which they call Alcumistica.

A. Haud tu narras *navum* quidem, sed insignem morbum.

You do not talk of a Blemish truly, but a considerable Distemper.

B. Utcunque est, ille toties delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice dudum.

Howsoever it is, he so often deluded by this Sort of Men, yet suffered himself to be imposed upon wonderfully some Time ago.

A. Quo pacto?

After what Manner?

B. Quidam sacerdos adiit illum, salutavit honorifice: Mox sic exorsus est, Doctissime Balbine, mirabere fortassis, quod ignotus interpellem te sic, quem scio nunquam non occupatissimum sanctissimis studiis. Balbinus annuit, qui est illi mos, nam est mire parvus verborum.

A certain Priest went to him, saluted him respectfully: By and by thus he began, Most learned Balbinus, you will wonder perhaps, that, I a Stranger to you, should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

A. Narras argumentum prudentiae.

You tell me an Argument of his Prudence.

B. Ve-

B. Verum alter prudentior pergit sic. Tamen ignoscas meæ importunitati si cognoris causam cur adierim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio potero: scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, felicitium, an infelicitium. Etenim si contempler meum fatum ex altera parte, videor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium; finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum, negotium est sic notum ut totius nulli.

A. Depingis rhetorem mihi, non alcumistam.

B. Mox audies alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut dis-

But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass; I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no body.

You describe a Rhetorician to me, not an Alcumist.

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I
cerem

cerem *artem* maxime
expetendam omnium,
 illam *alcumisticam*,
 inquam *medullam*
sotius philosophiæ.
Balbinus exporrectus
 est nonnihil ad nomen
alcumistices; gestu
 tantum, cæterum jus-
 sit gemitu, ut per-
 geret. Tum illo in-
 quit, O me miseram!
 qui non inciderim
 in eam viam, quam
 oportuit. Cum Bal-
 binus rogasset quas-
 nam vias diceret.
 Scis, inquit optime,
 (nam quid fuget te,
 Balbine, virum un-
 diquaque doctissimum)
 esse duplicem viam hu-
 jus artis, alteram quæ
 dicitur longatio, alte-
 ram quæ dicitur curta-
 tio. At contigit mihi
 quodam malo fato in-
 cidere in longatio-
 nem. Balbino scisci-
 tanti, quodnam dis-
 crimine viarum esset,
 Impudentem me, in-
 quit, qui loquor hæc
 apud te, cui sciam
 omnia hæc esse sic no-
 ta, ut notiora nulli.
 Itaque atcurri huc
 ad te supplex, ut

should learn an *Art* the most
 to be desired of all, that *Al-*
cumistick Art, I say, the
Marrow of all Philosophy.
Balbinus was awakened a
 little at the Name of the
Alcumistick Art, in Ges-
 ture only; but he ordered
 him with a Groan, that
 he should go on. Then
 he says, O woe's me!
 who did not light upon
 that Way, which I ought.
 When *Balbinus* asked him
 what Ways he meant.
 You know, quoth he, good
 Sir, (for what escapes you,
Balbinus, a Man in all
 Respects the most learned)
 that there is a double
 Way of this Art, one of
 which is called Longa-
 tion, another which is
 called Curtation. But it
 happened to me by some
 ill Fate to fall upon Longa-
 gation. *Balbinus* asking
 what the Difference of
 the Ways was, Impudent
 that I am, quoth he
 who speak these Things be-
 fore you, to whom I know
 all these Things are so
 well known, that they are
 better known to nobody.
 Therefore I am come hi-
 ther to you humbly beg-
 ging, that pitying us you

misertus nostri dignetur impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est sateri, se prorsus ignorare, quid longatio aut curtatio esset: jubet exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori, tamen quando jubes ita, faciam: qui contriverunt totam aetatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior. Ego videor mihi infelix, qui hactenus sudarim in ea via, quæ non arri-det meo animo: neque potui nancisci quendam qui vellet

would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this Divine Art, change the Species of Things two Ways, one which is the shorter, but has a good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that Way, which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last
G in-

indicare alteram cu-
jus amore depereo.
Tandem Deus immi-
sit in mentem, ut
adirem te, virum non
minus pium quam doc-
tum. Doctrina præ-
stat tibi, ut possis fa-
cile dare quod peto;
pietas commovebit, ut
velis opitulare fra-
tri, Cujus salus est
tibi in manu. Ne fa-
ciam longum, cum
ille veterator amovisset
suspicionem fuci
a se hujusmodi sermo-
nibus, ac fecisset fidem,
alteram viam esse
perspectissimam sibi,
jampridem Balbini ani-
mus pruriebat. Tan-
dem non temperans si-
bi, inquit, Valeat illa
curtatio, cujus nomen
ne audiui quidem
unquam, tantum ab-
est ut teneam, dis
mihi bona fide, tene-
ne longationem ex-
actè? Phy! inquit
ille, ad unguem, sed
longitudo displicet.
Cum Balbinus rogasset
quantum temporis
requireretur. Nimium,
inquit, pene totus an-
nus, sed interim est

God put it into my Mind,
that I should come to you,
a Man no less pious than
learned. Your Learning en-
ables you, that you can easi-
ly give what I ask; your
Piety will move you, that
you will help a Brother,
whose Preservation you
have in your Power. That
I may not make it tedi-
ous, when that Cheat had
removed all Suspicion of
Roguery from himself with
this Kind of Talk, and had
made him believe, that the
other Way was very well
known to him, for some
time Balbinus's Mind itch-
ed. At length, not com-
manding himself, he says,
Farewel to that Curtation,
whose Name I have not
so much as heard ever, so
far am I from understand-
ing it, tell me in good
Faith, do you understand
Longation exactly? Puh!
says he, to a Tittle, but
the length displeases me.
When Balbinus had asked
how much Time was re-
quired, Too much, says he,
almost a whole Year, but
in the mean time it is very
safe. Do not trouble your-
self, says Balbinus, though
there should be Occasion

tutissima. Ne labora, inquit Balbinus, etiam si sit opus biennio, modo fidas tuæ arti. Ut conferam rem in pauca; convenit inter eos, ut aggredierentur rem clam in ædibus Balbini, hac lege, ut ille suppeditaret operam, Balbinus sumptum, ac lucrum divideretur ex æquo et bono, quanquam modestus impostor deferabat ultro Balbino totum lucrum quod provenisset. Juratum est utrinque de silentio, quod faciunt qui initiantur in mysteriis. Jam illico pecunia numeratur, unde artifex mercaretur ollas, vitra, carbones, reliquaque, quæ pertinent ad instruendam officinam. Ibi noster alcumista decoquit eam pecuniam suaviter in scorta, aleam et computationes.

for two Years, provided you can trust to your Art. That I may bring the Matter into few Words: It was agreed betwixt them, that they should attempt the Matter privately in the House of Balbinus, upon this Condition; that he should give his Labour, Balbinus the Charge, and the Gain should be divided equal and fairly, tho' the modest Cheat offered of his own accord to Balbinus the whole Gain that should accrue. They swore on both sides to Silence, which they do who are initiated in Mysteries. Now presently Money is paid, wherewith the Artist should buy Pots, Glasses, Fuel, and other Things. which are proper for furnishing the Forge. There our Alcumist spends that Money sweetly in Whores, Dice, and Drinking.

A. Hoc nimirum est
vertere species rerum.

This indeed is to change
the Species of Things.

B. Balbino urgente, ut aggredieretur rem, An non tenes,

Balbinus urging him; that he should set about the Business, Do you not under-

inquit, *illud*, Qui *cœpit* bene, *habet* dimidium *facti*? Est *magnum* præparare *materiali* bene. Tandem *fornax* *cœpit* *adornari*. Hic *rursus* *erat* *opus* *novo* *auro*, *veluti* *illecebra* *auri* *venturi*: *Siquidem* ut *piscis* non *capitur* *absque* *esca*, sic *aurum* non *provenit* *alcumistis*, nisi *pars* *auri* *admisceatur*. Interea *Balbinus* *erat* *totus* in *supputationibus*. Nam *subducebat*, si *uncia* *pareret* *quindecim*, *quantum* *lucri* *esset* *rediturum* *ex* *his* *mille* *unciis*: *nunc* *decreverat* *insumere* *tantum*. Cum *alcumilla* *decoxisset* *hanc* *pecuniam* *quoque*, *jamque* *simulasset* *multum* *operæ* *circa* *solles* *et* *carbones*, *unum* *mensē* *atque* *alterum*, *Balbino* *rogante* *ecquid* *res* *procederet*; *primum* *obmutuit*, *tandem* *respondit* *urgenti*, *sicut* *præclaræ* *res* *solent*, *quæ* *habent* *semper* *difficiles* *aditus*. *Cau-*

stand, says he, *that*, He *that* *hath* *begun* *well*, *has* *done* *half* *his* *Work*? It is *a* *great* *Thing* to *prepare* *your* *Materials* *well*. At *length* the *Furnace* *begun* to be *prepared*. Here *again* *there* *was* *Need* of *new* *Gold*, *as* *it* *were* *a* *Wheedle* to the *Gold* *that* *was* to *come*. For *as* *a* *Fish* is not *taken* *without* *a* *Bait*, so *Gold* comes not to the *Alcumists*, unless *a* *parcel* of *Gold* is *mixed*. In the *mean* *time* *Balbinus* *was* *all* *upon* *Calculations*. For he *reckoned*, if *an* *Ounce* *would* *produce* *fifteen*, *how* *much* *Profit* *would* *accrue* *from* *two* *thousand* *Ounces*, for he *had* *determined* to *lay* *out* *so* *much*. When the *Alcumist* *had* *spent* *this* *Money* *too*, and *now* *had* *pretended* to *Abundance* of *Pains* about the *Bellows* and *Fuel*, one *Month* and *another*, *Balbinus* *asking* if the *Business* *advanced* *any* *Thing*; at *first* he *was* *silent*, at *length* he *answered* *him*, *being* *urgent* *with* *him*, *as* *great* *Things* *use* to *do*, which *have* *always* *difficult* *Beginnings*. He *pretended* *there* *was* *a* *Mistake* *made*
fabatur

fabatur erratum in in buying the Charcoal:
emendis carbonibus: For he had bought Oak,
nam emerat quernos: whereas he had Occasion
cum esset opus abieg- for Fir or Hazel. There
nis aut columnis. Ibi a hundred Crowns were
centum aurei perie- gone. Nor did they re-
rant. Nec redierunt turn to the Game for that
ad aleam eo segnius. the more backwardly. New
Nova pecunia data, Money being given, Charcoal
carbones mutantur; is changed; and now the
jamque res capta est Thing was begun with
maiore studio quam greater Eagerness than be-
antea: quemadmo- fore: As in War, Soldiers
dum in bello, milites if any Thing happens other-
si quid accidit secus wise than they could
quam vellent, sarcu- wish, mend it by their
unt virtute. Cum of- Courage. When the Forge
ficina ferbuisset jam had been heated now some
aliquot menses, et au- Months, and a golden
reus factus expectare- Product was expected, and
tur, at ne mica qui- not a Bit truly of Gold
dem auri esset in va- was in the Vessels, (for now
sis, (nam jam alcumis- the Alcumist had spent
tica decoxerat et om- also all that) another Pre-
ne illud) alia causa- tence was found out, to
tio inventa est, nimi- wit, that the Glasses
rum, vitra quibus u- which he had used, had
sus fuerat, non fuisse not been tempered as they
temperata sicut opar- ought. For as a Mercury
tuit. Etenim ut Mer- is not made out of any
curius non fit ex quo- Wood, so Gold is not
vis ligno, ita aurum made with any Glasses.
non conficitur qui- By how much the more
buslibet vitris. Quo was laid out, by so much
plus erat impensum, the less had he a Mind to
hoc minus libebat desist.

A. Sic aleatores solent; quasi non sit multo satius perdere hoc quam totum.

So Gamesters use to do; as tho' it were not much better to lose that than all.

B. Sic est. Alcumista dejerabat nunquam impositum fuisse sibi sic. Nunc errore deprehenso cetera fore tutiora, et sese farturam hoc dispendii magno cum faenore. Viris mutatis, officina inflaurata est tertio. Alcumista admonebat rem successuram felicius, si mitteret aliquot aureos dono virginis matri, quæ colitur, ut scis, Paralii, nam artem esse sacram, neque rem geri prospere, absque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui prætermitteret nullum diem, quin perageret divinam rem. Alcumista suscepit religiosam professionem, nimirum, in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi

So it is. The Alcumist swore that he was never imposed on so. Now the Mistake being discovered, the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnished a third time. The Alcumist put him in mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know at Paralia, for the Art was sacred, nor would the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbinus a pious Man, as who omitted no Day, but he performed Divine Service. The Alcumist undertook the religious Journey, to wit, into the next Town, and there he spent the Money in Taverns. Being returned Home, he tells him, that

esse summam spem, negotium successurum ex sententia, adeo divinam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino exposculanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causa. Quum divinatum esset diu, tandem illud venit in mentem Balbino, num pratermisisset, quo die audire sacrum, aut dicere horarum preces, quas vocant. Nam nihil succedere his omissis. Ibi impostor inquit, Me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem virginis. Tum Balbinus inquit, Non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris pratermissis, auditurum

he had the greatest Hopes that the Business would succeed to their Mind, so the Saint seemed to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where; he answered Balbinus expostulating, that no such Thing had ever happened to him in his Life, having tried his Art so often; nor could he guess well what was the Reason. When they had guessed a long time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done thro' Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, No Wonder, if so great a Thing does not succeed. The Artist promises for two Masses omitted, that he would hear twelve, and for one Salutation would pay ten. duode-

duodecim, et pro u-
 nica salutatione repo-
 siturum decem. Cum
 pecunia deficiisset pro-
 digum. *Alcumistam*
 subinde, nec causæ
 petendi suppeterent,
 tandem commentus
 est hanc technam;
 rediit domum admo-
 dum exanimatus, ac
 lamentabili voce, Pe-
 rii, inquit, funditus,
Balbine, perii, actum
 est de capite meo.
Balbinus obstupuit, et
 auebat scire causam
 tanti mali. *Aulici*
 subodorati sunt, in-
 quit, quod egimus; nec
 expecto aliud quam ut
 mox deducar in carce-
 rem. Ad hanc vo-
 cem *Balbinus* expal-
 luit serio. Nam scis
 apud nos esse capi-
 tale, si quis exerceat
 alcumisticam absque
 permissu principis. Il-
 le pergit, Non metuo
 mortem, inquit, uti-
 num illa contingat:
 metuo quiddam cru-
 delius. Inquit rogan-
 ti quid esset, Rapiar
 aliquo in turrin; il-
 lic coar per omnem
 vitam laborare illis

When Money failed the
 prodigal *Alcumist* now
 and then, and no Pretences
 for asking occurred, at
 length he invented this
 Trick: He returned Home
 very much frightened; and
 with a lamentable Voice,
 I am undone, says he, ut-
 terly, *Balbinus*, I am un-
 done, there is an End of
 my Life. *Balbinus* was
 amazed, and desired to
 know the Cause of so great
 a Calamity. The Courti-
 ers have smelt out, says he,
 what we have done; nor
 do I expect any thing else
 than that by and by I shall
 be carried to Prison. At
 this Saying. *Balbinus* was
 pale in good earnest. For
 you know with us it is ca-
 pital, if any one exercises
 the *Alcumistick* Art with-
 out the Permission of the
 Prince. He goes on, I do
 not fear Death, saith he, I
 wish that may befall me:
 I fear something more
 cruel. He says to him
 asking what it was, I
 shall be carried some whi-
 ther into a Tower; there
 I shall be forced for all my
 Life to work for those
 for whom I have no Mird.
 Is there any Death which
 qui-

quibus non libet. *An* ulla mors, quæ non debeat esse potior quam talis vita? Ibi res ventilata est consultatione. Balbinus quoniam callebat artem rhetoricam, pulsavit omnes status si qua periculum posset vitari. Non potes inficari crimen? inquit. Nequaquam, ait ille. Res sparsa est inter regios satellites; et habent argumenta, quæ non possunt dilui. Nec poterat factum quidem defendi ob manifestam legem. Cum multis adductis in mediam, videretur nihil firmi præfidii, tandem alcumista, cui erat jam opus præsentis pecuniæ, inquit, Nos, Balbine, agimus lentis consiliis; atqui res poscit præsens remedium. Arbitror adfuturus jam, qui abripiant me in malam rem. Denique cum nihil occurreret Balbino, tandem alcumista inquit, Nec quidquam occurrit mihi, nec video quid-

ought not to be more valuable than such a Life? There the Matter was examined in Consultation. Balbinus, because he understood the Art of Rhetorick, run over all his Topicks, if any way the Danger could be avoided. Can not you deny the Crime? says he. By no means, says he. The Thing is spread amongst the King's Guards; and they have Proofs which cannot be confuted. Nor could the Fact indeed be defended, because of a plain Law. When after many Things produced betwixt them, there appeared nothing of good Security, at length the Alcumist, who had now Need of present Money, says, We, Balbinus, act by slow Counsels; but the Thing requires a present Remedy. I suppose they will be here presently, that will hurry me into an evil Condition. Lastly, when nothing occurred to Balbinus, at length the Alcumist says, Nor does any thing occur to me, nor do I see any thing left, unless that I die bravely, unless perhaps this please
quam

quam superesse, nisi ut peream fortiter: nisi forte hoc placet, quod anum superest, utile magis quam honestum, nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facilius ut silentant: quamvis sit durum dare illis furciferis quod profundant, tamen ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redderetur silentium.

A. Liberalitas Balbini est mira.

B. Imo citius extudisses dentem ab eo quam nummum in honesta re. Sic prospectum est alcumistæ, cui nihil erat periculi, nisi quod non haberet quod daret amicæ.

A. Demiror nihil esse nassi Balbino intantum.

you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Although it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing seemed good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberality of Balbinus is wonderful.

Nay, you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Provision was made for the Alcumist, who was in no Danger, but that he had not to give to his Mistris.

I wonder Balbinus should have no Sense to such a Degree.

B. Heie

B. Heic tantum caret naso, nasutissimus in cæteris. Rursum fornax instruitur nova pecunia, sed precati-uncula præmissa ad virginem matrem, ut faveret cœptis. Jam totus annus exierat dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim extitit quidam ridiculus casus.

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean time there happened a certain comical Adventure.

A. Quisnam?

What?

B. Alcumista habuit furivam consuetudinem cum uxore cuiusdam aulici; maritus, concepta suspicione, cœpit observare hominem. Tandem cum nunciatum esset illi, sacrificum esse in cubiculo, rediit domum præter expectationem, pullat ostium.

The Alcumist had a private Commerce with the Wife of a certain Courtier; the Husband having conceived a Suspicion, began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he returned home contrary to their Expectation, knocks at the Door.

A. Quid facurus homini?

What was he for doing with the Fellow?

B. Quid! nihil suave, aut occisurus erat, aut exsecutus.

What! Nothing pleasant, either he would have killed him, or have gelded him.

Ubi

Ubi maritus inflans minitaretur se effracturum ostium vi ni uxor aperiret, trepidatum est magnopere, et aliquod præsentaneum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo, nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum; atque artifex divinaret id fore.

When the Husband being very earnest, threatened that he would break the Door by Force, unless the Wife opened it, they trembled mightily, and some present Contrivance is considered of. Nor was there any other than what the Thing itself offered. He stript off his Waistcoat, and threw himself thro' a narrow Window, nor without Danger, nor without a Wound, and fled. You know that such Stories are spread presently; therefore it came also to Balbinus. and the Artist had guessed that would be.

A. Heic itaque tenetur medius.

Here therefore he is held by the Middle.

B. Imo elapsus est hinc felicius quam e cubiculo. Audi technam hominis. Balbinus nihil expostulabat, sed nubilo vulsu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant

Nay he slipped hence more luckily than out of the Bed chamber. Hear the Trick of the Fellow. Balbinus did not expostulate at all, but by his cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say superstitious in some Things; and they who are such,

sup-

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H

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factus sum adulter. Tamen hoc munus, quod misimus virgini matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus affringebat fores, fenestra erat arctior quam ut possem elabi: in tam præsentaneo periculo, venit in mentem sanctissimæ virginis; procidi in genua, obtestatus sum, si munus fuisse gratum, ut opitularetur. Nec mora, repeto fenestram, (nam sic necessitas urgebat) et reperi amplam satis ad effugium.

lost altogether. I had perished by certain Destruction, unless she had succoured me. Now the Husband was breaking the Door; the Window was straighter than that I could get out. In so imminent a Danger, I bethought me of the most holy Virgin; I fell upon my Knees, I besought her, if the present was acceptable, that she would help me. Without Delay, I go again to the Window, (for so Necessity obliged me) and I found it large enough for an Escape.

A. Credidit Balbinus ista?

Did Balbinus believe those Things?

B. Credidit! imo ignovit etiam, et admonuit religiose, ne præberet se ingratum beatissimæ virginis. Rursus pecunia numerata est danti fidem se rem pure posthac.

Believe! nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

A. Quis finis tandem?

What was the Upshot at last?

B. Fabula

B. Fabula est perlonga; sed ego absolvam paucis. Cum lussisset hominem diu ejusmodi commentis, et extorsisset non mediocre vim pecuniæ ab eo, tandem venit qui noverat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod agerat nusquam non, aggreditur eum clam; exponit qualem artificem foverat suæ domi; monet ut ableget hominem quam primum, ni mallet ipsum fugere aliquando compilatis scriniis.

A. Quid Balbinus hic? videlicet, curavit hominem conjiciendum in carcerem.

B. In carcerem! imo, numeravit viaticum, obsecrans per omnia sacra, ne efflaret quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in pe-

The Story is very long; but I finish it in a few Words. After he had played upon the Man a long time with such Inventions, and had got no small Quantity of Money from him, at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House; he advises him to dismiss the Man as soon as may be, unless he had rather have him run away some time after he had robbed his Chests.

What did Balbinus here? to wit, he took Care the Fellow was thrown into the Gaol.

Into the Gaol! Nay, he paid him Money for his Journey, beseeching him by all that was sacred, that he would not blab, what had happened; and he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come
H 2 ritulum.

riculum confiscationis. Nam erat nihil periculi impostori, tenebat tantum artis, quantum quivis asinus, et impossura in hoc genere est favorabilis. Quod si intentasset crimen Furti, unctio reddebat eum tutum a suspendio; neque quisquam atque lubens talem in carcere gratis.

in Danger of Confiscation. For there was no Danger of the Cheat, he understood as much of the Art as any Ass, and Cheating in this Kind is favoured. But if he had laid against him the Crime of Felony, his Unction rendered him secure from hanging: nor would any one maintain willingly such a Fellow in the Gaol for nothing.

A. *Miseresceret me Balbini, nisi ipse gauderet deludi.*

I should pity *Balbinus*, unless he loved to be deluded.

B. *Nunc properandum est in aulam; alias referam multo stultiora etiam his.*

Now I must hasten to Court; some other Time I will tell you much more foolish Things even than these.

A. *Cum vacabit, et audiam lubens, et pensabo fabulam fabula.*

When you shall be at Leisure, I both shall hear you gladly, and requite Story with Story.



HIPPOPLANUS.

A. **I**Mmortalem Deum! quam torve intuetur noster Phædrus, et subinde suspicit in cœlum! adorari. Quid novæ rei accidit, Phædre?

B. Quamobrem interrogas istuc, Aule?

A. Quoniam videris mihi factus Cato & Phædro; est tanta severitas in vultu.

B. Non mirum, amice, confessus sum modo mea peccata.

A. Phy! jam desino mirari, sed age dic bona fide, confessus es omnia?

IMmortal God! how grave looks our Phædrus, and now and then looks up to Heaven! I will accost him. What new Thing has happened, Phædrus?

Why do you ask that, Aulus?

Because you seem to me to have become a Cato of a Phædrus; there is so much Severity in your Countenance.

No wonder, Friend, I have confessed just now my Sins.

Puh! now I give over wondering, but come tell me in good Faith, have you confessed all?

H 3

B. Omnia

HIPPOPLANUS.

*sum, nec posse impelli
quidam calcaribus.
Audieram tales ali ab
illis ad imposturam,
quos judicares insignes
e specie, ceterum im-
patientissimos laboris.
Ego continuo mecum,
captus sum; age refe-
ram par pari, ubi
rediero domum.*

*and that he could not be
got on truly with the Spurs.
I had heard that such were
kept by them for cheating,
which you would judge
fine ones by their Appear-
ance, but very unable to
bear Labour. I said pre-
sently with myself, I am
catched; well I will return
like for like, when I return
Home.*

*B. Quid consilii ca-
piebas hic, eques abs-
que equo?*

*What Course did you take
here, a Horseman without a
Horse?*

*A. Id quod res da-
vat. Deflexi in proxi-
mum vicum; illic de-
posui equum apud
quendam notum mihi,
et conduxī alterum;
profectus sum quo de-
stinaram, reversus sum,
reddo conductitium e-
quum; reperis meum
sophistam, ut erat, o-
besum et pulchre re-
quietum; vectus eo
redeo ad impostorem,
rogo ut aliat aliquot
dies in suo stabulo, do-
nec repetiero. Per-
cunctatur quam com-
modē gesserit me. Ego
dejero per omnia sacra,
me nunquam conscen-*

*That which the Thing
offered. I turned off into
the next Town: There I
set up my Horse with one
that was known to me,
and hired another; I went
whither I had designed, re-
turned, restore my hired
Horse; I find my Cheat,
as he was, fat and finely
rested; riding upon him,
I return to the Rogue: I
beg of him that he would
keep him some Days in his
Stable, 'till I come for him
again. He asks me how
well he carried me. I
swear by all that's sacred,
that I never got upon the
Back of a better Horse in
my Life; that he few ra-
diffe-*

disse *tergum* felicioris equui in vita, volasse potius quam ambulas-
se, nec sensisse lassitu-
dinem tam longo itine-
re, nec factum pilo
macriorem ob laborem.
Cum persuaseram illi
hac esse vera, cogita-
bat tacitus secum illum
equum esse alium, quam
hactenus suspicatus es-
set. Itaque priusquam
abirem, rogabat num
mibi equus esset vena-
lis: primo negabam,
quod si iter incideret
denuo, non foret facile
nascisci similem: at-
tamen nihil esse tam
charum mihi, quod
non esset venale pretio
largo: etiam si quis cu-
peret emptum meipsum,
inquam.

A. Næ tu agebas
Cretensem pulchre
cum Cretensi.

B. Quid multis?
Non dimittis me, do-
nec indicarem. Indi-
cavi non paulo pluris
quam emeram. Di-
gressus ab homine,
mox suborno qui age-
ret partem hujus fabu-
le mihi, pulcher in-
structum et edoctum,

than paced, and was
not sensible of Weariness
in so long a Journey, nor
made a Hair the leaner for
his Labour. When I had
persuaded him that these
Things were true, he
thought silently with him-
self, that the Horse was an-
other Sort of one, than hi-
therto he had suspected him.
Therefore before I went a-
way, he asked me if my
Horse was to be sold: At
first I said no, because if a
Journey should fall out a-
gain, it would not be easy
to get the like; but that no-
thing was so dear to me,
which was not to be sold
for a large Price; although
any one should desire to buy
myself, say I.

Truly you acted the Cre-
tian finely with the Cretian.

What needs many
Words? He does not dis-
miss me 'till I set my
Price. I set him at not
a little more than I had
bought him for. Being
gone from the Man, by
and by I suborn one, who
should act a Part of this
Play for me, well instruct-
ed

Is ingressus domum, inclamat locatorem, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat pessimum quemque maxime: non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticere, atque predicare alios ambitiose. Cum iste, cæteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane sefellis me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille instaret, tandem inquit, Hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit, ille, non est magnum, si dignitas rei respondeat. Indica. Indicavit aliquanto pluri, quam indicaram

ed and taught. He entering the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shew him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent and commended others mightily. When he, the rest being approved of in some measure, always treated about that alone; at last the Jockey says to himself, My Judgement of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urged him, at last says he, He is to be sold, but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more than I had set him at to him, catching also at this

ipſi, captans et hoc
lucrum. Tandem con-
venit de pretio: ſatis
magna arrha datur,
nempe regalis aureus.
ne qua ſuſpicio ſimu-
late emptionis inci-
deret. Emptor jubet
pabulum dari equo.
Ait ſe rediturum mox
et abdueturum. Dat
etiam drachmam ſta-
bulario. Ego, ſimul
atque cognovi pactio-
nem eſſe firmam, ſic
ut non poſſet reſcindi,
cedo rurius ad loca-
torem armatus ocreis
et calcaribus. Clamo
anhelus, ille adeſt, ro-
gat quid velim. Me-
us equus adornetur il-
lico, inquam, nam
proſciſcendum eſt et ve-
ſtigio ob maxime ſe-
riam rem. Atqui
modo, inquit, manda-
bas ut aleram tuum
equum aliquot dies:
Verum, inquam, ſed
negotium obiectum eſt
præter expectationem,
idque regium, quod
patitur nullam dilati-
onem. Hic ille, Eli-
ges ex omnibus quem
voles; non potes ha-
bere tuum. Rogoquam-

Gain. At length they a-
greed about the Price: A
good large earneſt Penny is
given, to wit, a royal
Crown, leſt any Suſpicion
of a counterſeit Purchase
ſhould happen. The Buy-
er orders Hay to be gi-
ven to the Horſe. He
ſays that he will return
preſently, and take him
away. He gives alſo a
Six-pence to the Hoſtler.
I, as ſoon as I knew the
Bargain was firm, ſo that
it could not be broken, re-
turned again to the Jockey,
dressed in my Boots and
Spurs. I call out of Breath,
he comes, aſks me what I
would have. Let my Horſe
be got ready preſently, ſay
I, for I muſt go immedi-
ately upon a very ſerious
Affair. But juſt now,
quoth he, you ordered that
I ſhould keep your Horſe
ſome Days: True, ſay I,
but Buſineſs is fallen in my
Way beſides my Expectati-
on, and that the King's
which admits no Delay.
Here he ſaid, you may
chooſe out of all, which
you will, you cannot have
your own, I aſk, what
for? Becauſe, ſays he, he
is ſold. There pretending
obrem?

obrem? Quoniam, inquit, venditus est. Ibi simulata magna perturbatione, inquam, Superi prohibeant quod dicis. Hoc itinere ob-
jecto, non venderem eum equum, etiamsi quis numerat quadruplum. Incipio rixam, clamo me perditum. Tandem et ille incaluit. Quid opus, inquit, jurgiis? Indicasti equum, ego vendidi, si numero pretium, habes nihil quod agas mecum. Sunt leges in hac urbe: non potes compellere me ad exhibendum equum. Cum clamasse diu, aut exhiberet equum, aut emptorem; tandem iratus numerat pretium. Emeram quindecim aureis, aestimaram viginti sex, ille aestimarat triginta duobus. Cogitabat apud se; præstat facere hoc luctri, quam reddere equum. Ab eo similis dolenti, ac vix placatus pecunia data. Ille rogat ut boni consulam, se pensaturum

a great Disturbance, I say, God forbid what you say. This Journey being fallen out, I would not sell that Horse, altho' any one would pay me four Times the Worth. I begin a scolding, I cry out that I am undone. At length he too grew hot. What need, quoth he, of all this Bawling? You set a Price on your Horse, I have sold him, if I pay you your Price, you have nothing that you can do with me. There are Laws in this City: You cannot compel me to produce the Horse. After I had bawled a long time, either that he should produce the Horse, or the Buyer; at length being mad he pays me my Price. I had bought him for fifteen Crowns, I had valued him at twenty six, he had valued him at thirty two. He thought to himself, it is better to make this Advantage, than to return the Horse. I go away like one grieved, and scarce appeased with the Money given me. He begs that I would take in good part, that he would make amends for this Inconvenience in
hoc

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ta fuissent viritum
per singulas tribus.
Vulgo jactatur pro-
verbium, non tam va-
num, quam parum La-
tinum, novus rex, no-
vus lex.

had been taken Man by
Man throu h every Tribe.
There is commonly tossed
about a Proverb, not so silly
as it is. b. d. Lex, a new
King, a new Law.

Eu. Quid sit felix
saustumque huic con-
vivio. Primum edi-
co, ne quis profecto
huic præter ridiculas
fabulas, Cui deerit
fabula multator drach-
ma. Ea pecunia in-
sumitur in vinum. At-
que extempore confic-
ta habentur in legiti-
mis fabulis, modo pro-
babile et decorum
servetur. Si nulli de-
erit fabula, duo pen-
dunt pretium vini,
quorum alter dixerit
lepidissimam, alteri fri-
gidissimam fabulam.
Convivator esto immu-
nis a sumptu vini:
unus suppeditato sump-
tum ciborum. Si quid
controversiæ incide-
rit, Gelasius esto arbi-
ter et judex hujus rei.
Si vos sciveritis hæc
rata sunt. Qui no-
luerit parere legi,
abito, tamen sic, ut sit

That which may be
lucky and fortunate for
this Feast. First I proclaim
that no body produce any
Thing here besides comical
Stories. He that wants
a Story, let him be fined
Six pence. Let that Money
be spent in Wine. And
let Things invented extem-
pore be reckoned amongst
lawful Stories, provided
Probability and Decency
be preserved. If none shall
want a Story, let those two
pay the Charge of the
Wine, whereof the one
shall tell the prettiest, the
other the dullest Story.
Let the Master of the Feast
be free from the Charge of
the Wine: Let him alone
bear the Charge of the
Victuals. If any Dispute
happen, let Gelasius be
the Decider and Judge of
that Affair. If you con-
firm these Things, let them
be established. He that
will not obey the Law,
I 2 jus

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*ius fasque redire post-
tridie ad compotatio-
nem.*

*let him go, yet so that it
may be lawful and allowable
for him to return the Day
after to the Club.*

*G. Volumus legem
latam a rege esse ra-
tam nostris suffragiis,
sed unde circulus fabu-
larum proficiscetur?*

*We will that the Law
made by our King be con-
firmed by our Votes; but
whence shall the Circle of
Stories proceed?*

*Eut. Unde ni a
convivatore?*

*From whence but from
the Entertainer?*

*As. Jureconsultine-
gant esse legem quæ
non sit æqua.*

*The Lawyers deny it
to be a Law which is not
just.*

Eu. Assentior.

I assent to it.

*At. At tua lex
æquat optimam fabu-
lam pessime.*

*But your Law equals
the best Story to the worst.*

*Eu. Ubi voluptas
quæritur, ibi prome-
retur non minus lau-
dis, qui dicit pessime
quam qui optime, velut
inter cantores nemo
voluptati est, nisi qui
cecinerit aut insigniter
bene, aut egregie ma-
le. Nonne plures ri-
dent audito coccyge,
quam luscinia? Heic
mediocritas non habet
laudem.*

*Where Pleasure is sought,
there he deserves no less
Praise, who says very badly
than he who says very well,
as amongst Singers no Man
pleases, unless he that
sings either notably well, or
extraordinary ill. Do not
more laugh upon hearing
the Cuckow, than the
Nightingale? Here Indiffe-
rence has no Praise.*

As.

CONVIVIUM FABULOSUM. 95

As. At cur ple- But why are they pu-
tuntur qui auferunt nished who get Praise?
laudem?

Eut. Ne nimia feli- Lest excessive Happiness
citas provocet aliquam should provoke some Ne-
Nemesis illis, si aufe- mesis against them, if they
rent et laudem et im- should get both Praise and
munitatem simul. Immunity together.

As. Per Bromium By Bromus Minos him-
Minos ipse nunquam self never made a more
tulit æquiores legem. reasonable Law.

Philyth. Feres nul- Will you make no Law
lam legem de modo bi- concerning the Manner of
bendi? Drinking?

Eut. Re dispecta, The Thing being consid-
sequar exemplum Age- dered, I will follow the Ex-
filai regis Lacedæmo- ample of Agesilaus, King of
niorum. the Lacedemonians.

Philyth. Quid is What did he?
fecit?

E. Cum in quodum When he on a certain
tempore delictus esset Time had been chosen Go-
symposiarchus, arbi- vernor of a Feast at the
trio talorum; archi- Pleasure of the Dice, the
triclano rogante quan- Master of the House asking
tum vini juberet ap- how much Wine he ordered
poni cuique, inquit, to be served up to every one,
si largior copia vini he says, If a large Plenty
parata est, dato cui- of Wine be provided,
que, quantum popos- give to every one as much
cerit; si malignior, as he calls for; if a more

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distributio omnibus ex æque. *sparing divide to every one alike.*

Phlyth. Quid sibi voluit ille Lacon cum diceret hæc ? What meant *that* Lacedemonian when he said *these Things* ?

Eut. Agebat hoc ut convivium neque esset temulentum, neque rursus querulum. He meant *this* that the Feast should neither be drunken, nor again querulous.

Phlyth. Qui sic ? How so ?

Eut. Quia sunt qui gaudent bibere largius, sunt qui gaudent parcius. Reperiuntur et abstemii, qualis Romulus dicitur fuisse. Itaque si vinum datur nulli nisi poscenti, primum nemo compellitur ad bibendum, et tamen desiderant nihil, quibus largior potatio est grata. Ita fit ut nemo sit tristis in convivio. Rursus si parcius copia vini distribuitur æquis portionibus in singulas, habent satis qui bibunt moderatius, neque potest quisquam obmurmurare in æqualitate ; quando qui

Because *there* are some who *love* to drink plentifully, there are *who* love to drink sparingly. There are likewise found abstemious People, such as Romulus is said to have been. Therefore if Wine is given to none but him that calls for it, first no body is forced to drink, and yet they want nothing, to whom plentiful Drinking is agreeable. So it comes about that no body is sad in the Feast. Again, if a less Quantity of Wine is distributed in equal Shares to each, they have enough, that drink moderately, nor can any one murmur in Equality, since he that would have drunk han-

CONVIVIUM FABULOSUM. 97

hausturus erat largius, *plentifully, composes him-*
 componit se ad tem- *self to Temperance with a*
 perantiam aequo ani- *contented Mind. If this*
 mo. Si hoc exemplum *Example pleases you, I will*
 placet, utar, nam vo- *use it, for we would have*
 lumus hoc esse fabulo- *this to be a fabulous, not a*
 sum, non vinosum con- *drunken Feast.*
 vivium.

Phylyth. Quid igitur
 bibebat Romulus?

What then drank Rom-
 ulus?

Eut. Idem quod ca-
 nes bibunt.

The same that Dogs
 drink.

Phylyth. An non
 istud indignum rege?

Is not that unworthy of
 a King?

Eut. Nihil magis
 quam quod reges spi-
 rant aere communi
 cum canibus, nisi
 quod illud interest, rex
 non bibit eandem a-
 quam, quam canis bi-
 beret, sed canis haurit
 aerem quem rex effla-
 vit. Et vicissim rex
 haurit aerem quem ca-
 nis efflavit. Alexander
 ille Magnus tulisset plus
 gloriæ, si bibisset cum
 canibus. Nam nihil
 pejus regi qui vigilet
 tot millibus hominum,
 quam vinolentia. Cæ-
 terum Romulum fuisse
 abstemium, apotheg-

No more than that Kings
 breathe in the Air common
 with Dogs, but that there
 is that Difference; the King
 does not drink the same
 Water which the Dog
 drank, but the Dog draws
 in the Air which the King
 breathed out. And again
 the King draws in the Air
 which the Dog breathed
 out. Alexander the Great
 had got more Glory, if he
 had drunk with the Dogs.
 For nothing is worse for a
 King, who watches over so
 many thousand Men, than
 Drunkenness. But that Ro-
 mulus was abstemious, an
 Apothegm spoken by him
 ma

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ma dictum ab illo non
insestivitur declarat.
Etenim cum quidam
videns illum abstinere
a vino dixisset, vinum
futurum vile, si omnes
biberent quemadmo-
dum ille; Imo, inquit,
tum arbitror fore ca-
rissimum, si omnes bi-
berent vinum quem-
admodum ego, nam
bibō quantum lubet.

Ge. Utinam noster
Joannes Botzemus ca-
nonicus Constantinensis
adesset heic. Nam et
is est non minus abste-
mius quam dicitur, ac
loquit comis et festivus
conviva.

Po. Age, si potes-
tis, non dicam. forbere
et flere simul, quod
Plautus ait esse diffici-
le; sed edere et audi-
re, quod est persacile;
auspicabor munus fa-
bulandi bonis avibus.
Si fabula erit parum
sepida, scitote Bata-
vam esse. Opinor no-
men Macci auditum
aliquot vestrum.

Ge. Non est ita
diu quod periit.

not unwittingly declares.
For when one seeing him
abstain from Wine, had
said, that Wine would be
cheap, if all should drink
as he; Nay, says he, then
I think it would be very
dear, if all should drink
Wine as I do, for I drink as
much as I have a Mind.

I wish our our John Bot-
zem, Canon of Constance,
was here. For he too is
no less abstemious than he is
said to be; otherwise a
courteous and pleasant Com-
panion.

Come, if you can, I will
not say, sup and blow at
the same time, which Plau-
tus says is difficult, but eat
and hear, which is very ea-
sy; I will begin the Busi-
ness of telling Stories with
good Luck. If the Story be
not a pretty one, know it
is a Dutet one. I suppose
the Name of Maccus has
been heard by some of you.

It is not so long since he
died.

Po. Cum

CONVIVIUM FABULOSUM. 99

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam ioco, (nam is erat homini mos) ingressus est officinam calcearii, salutatur. Ille cupiens extrudere suas merces, rogat nunquid vellet. Maccus conjiciente oculos in ocreas pensiles ibi, calcearius rogat num vellet ocreas. Maccus annuente, quærit aptas tibiis illius, prospicit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset elegantur ocreatus, Quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos, annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, spirans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus casting his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found cheaply, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, How well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Bring asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, tracta

100 CONVIVIVM FABULOSUM.

tracta, *Et* Maccus *inquit*, *Dic mihi bona fide, nunquamne usu venit tibi, ut quem ar- moses sic ocreis et calceis ad cutsum, quem admodum nunc ar- masti me, abierat non numerato pretio? Nunquam, ait ille. Alqui si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur, inquit calcearius. Tum Maccus inquit, Dicis illa serio an joca? Plane loquor serio, inquit alter, et facerem serio. Expectar, ait Maccus; en praecurro pro calceis, tu sequere cursu; simulq; cum dicto con- jecit se in pedes. Calcearius consecutus est e vestigio quantum poterat, clamitans, Tenete furem, tenete furem. Cum cives profuissent ex acibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit ridens ac placido vultu, Ne quis remoretur nostrum cursum; cer-*

ing the Ware pleaded the *Bayer* so much, *that* now *same* familiarly was con- *tracted*; *Here* Maccus *says*, *Tell me in good faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price? Never, says he. But if by chance, says he, it should happen, what would you do then? I would follow him, says the Shoemaker. Then Maccus says, Do you say that in Earnest, or in Jest? Truly I speak in Earnest, says the other, and would do in Earnest. I will try, says Maccus? so I run before for the Shoes, do you follow running; and together with this Saying, he threw himself upon his Feet. The Shoemaker followed him forthwith, as fast as he could, bawling, Stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all sides at this Cry, Maccus hindered them by this Contrivance, that no body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no body stop our tamen*

CONVIVIUM FABULOSUM. 101

tamen est de cupa ce-
 reviscæ. Itaque jam
 omnes præbebant se
 spectatores certaminis:
 Nam suspicabantur cal-
 cearium fingere eum
 clamorem dolo, ut hac
 occasione anteverte-
 ret. Tandem calceari-
 us victus cursu rediit
 domum sudans et anhe-
 lus. Maccus tulit Bra-
 beum.

running, the Race is for a
 Tankard of Ale. Where-
 fore now all became Specta-
 tors of the Race; for they
 suspected that the Shoema-
 ker pretended that Cry out
 of Roguery, that by that
 Means he might get before
 him. At last the Shoemaker
 being beat in the Race, re-
 turned Home sweating and
 out of Breath, Maccus got
 the Prize,

Ge. Ille Maccus That Maccus indeed
 quidem effagit calce- escaped the Shoemaker,
 arium, at non effugit but he did not escape the
 furem. Thief.

Po. Quamobrem? What for?

Ge. Quia ferebat Because he carried the
 furem secum. Thief with him.

Po. Forte pecunia Perhaps Money was not
 non erat ad manum, at hand, which afterwards
 quam postea resolvit. he paid.

Ge. Verum erat But there was an Action
 actio furti. of Theft.

Po. Ea quidem in- That indeed was brought
 tentata est post, sed afterwards, but now Mac-
 jam Maccus innotuerat cus was become acquainted
 aliquot magistratibus with some Magistrates.

Ge. Quid attulit What did Maccus plead?
 Maccus?

Po. Quid

Po. Quid attulit, rogas, in casu tam vincibili? Actor magis periclitatus est quam reus.

What did he plead, do you ask, in a Cause so easy to be carried? The Prosecutor was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum actione calumniz, et intendebat Rheimam legem, quæ dicit, ut quin intenderet crimen quod non possit probare, ferat poenam quam reus laturus erat, si fuisset convictus. Negabat se contrectasse alienam rem invito domino, sed deferente ultro, nec ullam mentionem pretii intercessisse; se provocasse calcearium ad certamen cursus: illum accepisse conditionem, non habere quod queratur, cum esset superatus cursu.

Because he loaded him with an Action of Slander, and urged the Rheimian Law, which orders, that he who brings a Charge which he cannot prove, shall suffer the Punishment which the Person indicted should have suffered, if he had been convicted. He denied that he meddled with the other's Ware against the Will of the Owner, but on his giving it of his own accord and that no Mention of Price had passed betwixt them; that he had challenged the Shoemaker to the running of a Race; that he had accepted the Proposal, and had nothing that he could complain of seeing he was beat in the Race.

Ge. Hæc actio non multum ab umbra afini. Quid tandem?

This Action is not much short of the Shadow of the Ass. What came of it at last?

Po. Ubi

CONVIVIUM FABULOSUM. 103

Po. Ubi risum est
 satis, quidam e judi-
 cibus vocavit Mac-
 cum ad cœnam, et
 numeravit calceario
 pretium. Quidam
 simile accidit Daven-
 triæ me puero. E-
 rat illud tempus, quo
 piscatores regnant, la-
 nis frigent. Quidam
 astabat ad fenestram
 fructuariz, vehemen-
 ter obesæ fœminæ,
 oculis intentis in ea
 quæ posita erant ve-
 num. Illa invitabat
 hominem ex more,
 si quid vellet. Et
 cum videret intentum
 ficis, Vis ficos? ait,
 sunt perquam elegan-
 tes. Cum ille annuif-
 set, rogat quot libras
 vellet. Vis, inquit,
 quinque libras? An-
 nuenti effudit tantum
 ficorum in gremium.
 Dum illa reponit lan-
 ces, ille subducit se,
 non cursu, sed pla-
 cide. Ubi prodisset
 acceptura pecuniam,
 vidit emptorem a-
 bire: Insequitur ma-
 jore voce quam cur-
 su. Ille dissimulans,
 pergit quo ceperat ire.

When they had laughed
 sufficiently, one of the
 Judges invited Maccus to
 Supper, and paid the Shoe-
 maker his Price. Something
 like this happened at Daven-
 try, when I was a Boy.
 It was that Time, when the
 Fishermen reign, the Butchers
 starve. A certain Fellow
 stood at the Window of a
 Fruit-seller, a very fat Wo-
 man, with his Eyes intent
 upon those Things which
 were exposed to Sale. She
 invited the Man according
 to Custom, if he would have
 any thing. And when she
 saw him intent upon the
 Figs, Will you have any Figs?
 says she, they are very fine
 ones. When he agreed to
 it, she asks him how many
 Pounds he would have.
 Will you have, says she,
 five Pounds? On his agree-
 ing to it, she poured so ma-
 ny Figs into his Bosom.
 Whilst she lays by the
 Scales, he withdraws, not
 running, but easily. When
 she came out to receive her
 Money, she saw her Chapman
 was going off: She follows
 with a greater Noise than
 Pace. He taking no Notice,
 goes on whither he had be-
 gun to go. At last many
 K Tan-

Tandem multis concurrentibus ad vocem scæminæ, restitit. Ibi causa agitur in corona populi: risus exoritur; emptor negabat se emisse sed accepisse quod fuisset delatum ultro; si vellet experiri coram iudicibus, se comparaturum.

People coming together at the Clamour of the Woman, he stood. There the Cause is tried in a Ring of the People. A Laughter is set up; the Chapman denied that he bought them, but that he received what had been given on her own Accord; if she would try it before the Justices, he would appear.

Ge. Age, narrabo fabulam non admodum dissimilem tuæ, nec fortasse inferiorem, nisi quid hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: aiebat hoc utrumque genus esse sollicitum, ac proinde non felix. alios non venire in forum ob aliud, quam ut spectent quid proferatur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruerentur gratuita voluptate. Atque ad hunc modum

Well, I will tell a Story not much unlike your's, nor perhaps inferior, but that this hath not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these Kinds were concerned, and therefore not happy: That others did not come into the Market for any thing else then that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoyed a gratuitous Pleasure. And after this Manner he said a Philosopher was in the World, as they were in the Market. But in our Markets, a fourth

dicebat

CONVIVIUM FABULOSUM. 105

*dicebat philosophum
versari in hoc mundo,
quemadmodum illi ver-
sarentur in mercatu.
Verum in nostris empo-
riis quartum genus ho-
minum solet obambu-
lare, qui nec emunt nec
vendunt, nec contem-
plantur otiose, sed ob-
servant sollicite si pos-
sint involare quid. At-
que quidam reperiun-
tur mire dextri in hoc
genere; dicas natos
Mercurio favente. Con-
vivator dedit fabulam
cum coronide, ego dabo
cum proximo. Nunc
accipite quod nuper
accidit Antwerpiae.
Quidam sacrificus re-
ceperat illic medioerem
summam pecuniae, sed
argenteae. Quidam im-
postor animadverterat
id. Adiit sacrificum,
qui gestabat crumenam
turgidam nummis in
zona; salutat civiliter,
narrat sibi datum ne-
gotium a suis, ut mer-
careretur novum sacrum
pallium paroco sui vi-
ci, quae est summa ve-
stis sacerdoti peragenti
divinam rem. Rogat ut
commodaret sibi tan-*

*Kind of Men uses to walk
about, who neither buy
nor sell, nor look about
them idly, but watch
carefully if they can sharp
any thing. And some are
found wonderfully dex-
trous in this Kind; you
would say that they were
born under the favour of
Mercury. The Master of
the Feast has given a Story
with a Conclusion. I will
give you one with a Preface.
Now hear what lately
happened at Antwerp. A
certain Priest had recei-
ved there a moderate Sum
of Money, but in Silver. A
certain Cheat had observed
it. He went to the Priest,
who carried the Purse
stuffed with Money in his
Belt; he salutes him ci-
villy; he tells him that
he was employed by his
Neighbours to buy a new
Surplice for the Parson of
their town, which is the
upper Garment of the Priest
performing Divine Ser-
vice. He asks him that
he would lend him a
little of his Help, that
he would go with him
to those who sell such
Gowns; that he might
take it bigger or less by the*

tillum operæ, ut iret secum ad eos, qui vendunt ejusmodi pallia; quo sumeret majus aut minus ex modo illius corporis, nam ipsius staturam videri sibi congruere vehementer cum magnitudine parochi. Cum hoc videretur leve officium, sacrificus facile pollicitus est. Adeunt ades cujusdam Pallium prolatum est. Sacrificus induit. Venditor affirmat miri congruere. cum impostor contemplatus esset sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, et contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevis ostenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur, cursu ut erat pallia-

Measure of his Body, for his Stature seemed to him to agree mightily with the Bigness of the Parson. And as this seemed a slight Service, the Priest easily promised. They go to the House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turned from him, whips up the Purse, and throws himself upon his feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out, Stop

CONVIVIVM FABULOSUM. 107

tus, et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete sacrificum, impostor clamat cohibete furem sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

the Thief; the Seller cries out stop the Parson; the Cheat cries out stop the mad Priest; and it was believed, when they saw him run so dress'd in the streets; wherefore whilst one is a Hindrance to the other, the Cheat got away.

Eu. Dignus qui pereat non simplici suspendio.

Worthy to perish not by a single Hanging.

Ge. Nisi jam pendet.

Unless he be hanged already.

Eu. Utinam non solus, sed una cum illo, qui favent talibus potentis in perniciem reipublicæ.

I wish not be alone, but together with him they who favour such Monsters to the Ruin of the Commonwealth.

Ge. Non favent gratis. Est catena, quæ demissa in terras pertinet ad Jovem.

They do not favour them for nothing. There is a Chain, which bring let down upon the Earth reaches to Jupiter.

Eu. Redeundum ad fabulas.

We must return to our Stories.

As. Ordo redit ad te, si fas est coere regem in ordinem.

The Turn is come to you; if it be lawful to force a King to Order.

K 3

Eu.

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Eu. Non cogar,
imo veniam volens in
ordinem, *alioqui essem*
tyrannus, non rex, si
recusem *leges* quas
præscribo aliis.

I will not be forced, *nay*
I will come *willingly* into
Order, *otherwise* I should
be a Tyrant, not a King, if
I should refuse *the Laws*
which *I prescribe* to others.

As^a Veruntamen
aiunt principem esse
supra *leges*.

Nevertheless *they say* a
Prince is above the Laws.

Eu. Istuc *non est*
omnino *falso* dictum,
si accipias principem
illum *summum*, quem
tum vocabant Cæsa-
rem. Deinde si sic
accipias *superiorem* le-
gibus, quod alii *coacti*
servant *utcumque*, il-
lum *præstare* multo
cumulativius *suapte spon-*
te. Nam quod ani-
mus est corpori, hoc
est bonus princeps
reipublicæ. Sed quid
opus erat addere bonus,
quum malus princeps
non est princeps;
quemadmodum impu-
rus spiritus qui inva-
dit corpus hominis,
non est animus Sed
ad fabulam, et ar-
bitror convenire, ut
rex adferam fabulam
regiam. Ludovicus

That is not altogether
falsely said, if you mean
by a Prince that great
one, which then they called
Cæsar. And then if you
so understand superior to
the Laws, that others being
forced keep them in some
Measure, that he observes
them much more fully of
his own Accord. For what
the Soul is to the Body,
that is a good Prince to the
Commonwealth. But what
Need was there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has sei-
zed the Body of a Man,
is not the Soul. But to
the Story; and I think it
is fit, that I being a King,
should bring a Story of a
King. Lewis King of
France the Eleventh of
that Name, when Affairs
rex

rex Galliarum, undecimus ejus nominis, cum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus aedes ex venatu, et ut nonnunquam magni principes delectantur plebiis rebus, rescebatur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos; uxor submonuit Cononem, ut com monefaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est, se lufurum operam; principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in Disorder at Home, he sojourned among the Burgundians, on occasion of Hunting, got Acquaintance with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored, now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying that he should lose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurements of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

rum ipse captus ille-
cebra cibi, paulatim
devoravit omnes, una
duntaxat insigniter
magna excepta. Ubi
Conon prorepfisset in
aulam, qua rex erat
iturus, statim agnitus
est a rege, et ac-
cerfitus. Ille detulit
munus cum magna
alacritate, rex accepit
cum majore alacri-
tate, mandans cui-
dam e proximis, ut
reponeretur diligen-
ter inter ea quæ ha-
beret charissima. Ju-
bet Cononem prande-
re secum; a prandio
egit gratias Cononi,
et iussit mille corona-
tos numerari pro ra-
pa illi cupienti repe-
tere suum rus. Cum
fama hujus rei, ut sit
pervagata esset per
omne regis famuli-
tium, quidam ex au-
licis dedit regi non in-
elegantem equum do-
no. Rex intelligens
illum provocatum be-
nignitate quam præ-
stiterat Cononi, capta-
re prædam, accepit
munus vultu majorem
in modum alacri, et

had crept into the Hall,
where the King was to
pass, he was presently
known by the King, and
sent for. He offered his
Present with great Chear-
fulness; the King received
it with greater Chearful-
ness, ordering one of those
next him, that it should be
laid up diligently amongst
those Things which he
counted most dear. He
orders Conon to dine with
him; after Dinner he gave
Thanks to Conon; and
ordered a thousand Crowns
to be paid for his Turnip
to him desiring to return to
his own Country. When
the Fame of this Thing, as
it happens, had gone thro
all the King's Servants, one
of the Courtiers gave the
King no unhandſome Horse
as a Present. The King
understanding that he being
encouraged by the Kindness
which he had shewn to Co-
non, caught at a Prize, re-
ceived the Present with a
Countenance more than or-
dinarily chearful; and ba-
ving called together his
Nobles, he began to consult
with what Present he
should make a return for
so fine and so valuable a
con-

CONVIVIVM FABULOSUM. III

convocatis primoribus, coepit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator lactatus esset diu vana spe, tandem rex inquit, Venit mihi in mentem quod donem illi, et quopiam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eam sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod constitisset sibi mille coronatis. Aulicus digressus dum tollit lin-

Horse. *In the mean time* he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been fed a long time with vain Hopes, at last the King says, *It comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed-chamber, (and at the same time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the*

tsam

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teum, reperit pro thesauro non carbones, ut aiunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.

Cloth finds for a Treasure, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being caught, was a Laughing-Stock of every body.

A. Jam si permit-
tis, rex, ut plebeius
loquar regalia, refe-
ram quod ex tua fa-
bula venit in men-
tem de eodem Ludo-
vico. Nam ut ansa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
disset pediculum re-
pentem in regia veste,
flexis genibus, et ma-
nu sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, sus-
tulit pediculum, et ab-
jecit clam. Rege ro-
gante quid esset, pu-
duit fateri. Cum rex
insultat, fassus est fu-
isse pediculum. Est
lætum omen, inquit,
declares enim me esse
hominem, quod hoc
genus vermiculorum
infestet hominem pu-
culiariter, præsertim
in adolescentia, jus-
sitque quadraginta co-

Now if you permit me,
O King, that I being a Com-
moner, should speak of Things
belonging to Kings I will
relate what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry. When a certain Servant
had seen a Louse creeping
upon the King's Coat, on his
bended Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the King urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this Kind of Vermin
does infest Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-
vantes.

CONVIVIUM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam multos dies, alter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo præbente se simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum rex urgeret tergiversantem, ut diceret quid esset, pudore mire simulato, tandem respondit esse publicem. Rex intellecto fuco, Quid, inquit, an tu facies me canem? Jussit hominem tolli ac quadraginta plagas infligi pro quadraginta coronatis captatis.

Phylyth, Non est tutum, ut audio, ludere cum regibus facetiis, quemadmodum enim leones præbent se nonnunquam placide fricanti, iidem, ubi lubitum est, sunt leones, et collusor jacet. Ibi-

vica. After a good many Days, some other, who had observed that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of Difference whether you do a Thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's Coat, which presently he threw away. When the King urged him declining to tell what it was, Shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having understood the Roguery, What, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he caught at.

It is not safe, as I bear, to play with King's in Waggersy; for as Lions offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lions, and their Play-fellow lies dead. In like Manner Kings
dem

dem reges *savent*. Sed *aasferam* fabulam non *diffimilem* tuæ fabulæ, ne *recedamus* interim a *Ludovico*, cui erat pro delectamento *saltere* hiantes *corvos*. Acceperat dono alicunde *decem* millia *coronatorum*. Quoties autem *nova* pecunia obtigit principibus, omnes officarii *venantur*, et *captant* aliquam *partem* prædæ. Id non fugiebat *Ludovicum*. Cum igitur ea pecunia *exprompta* esset in mensa, quo magis *invitaret* spem omnium, sic *locutus* est circumstantibus. Quid, an non videor *vobis* opulentus *rex*? Ubi collocabimus tantam *vim* pecuniæ? Est donatitia, *convenit* donari *vicissim*. Ubi nunc sunt *amici*, quibus *debeo* pro suis *officiis* in me? Adsint nunc priusquam hic *thesaurus* effluat. Ad hanc vocem *permulti* accurrere, *nemo* non sperabat *aliquid* sibi. Cum *rex* *vidisset* aliquem *inhiantem* maxi-

savour. But I will bring a Story non unlike your Story, that we may not depart in the mean time from *Lewis*, to whom it was a *Diversion* to deceive gaping *Crows*. He had received as a *Present* from somebody *ten* thousand *Crowns*. But as often as *new* Money has come in to *Princes*, all the *Officers* hunt for it, and endeavour to catch some Part of the *Prize*. That did not escape *Lewis*. When therefore that Money had been drawn out upon the *Table*, that he might raise the more the *Hope* of all, thus he spoke to them standing about him. What, do not I seem to you a rich *King*? Where shall we dispose of so great a *Quantity* of Money? It is given, it is fit it be given again. Where now are my *Friends*, to whom I am indebted for their *Services* to me? Let them come now, before this *Treasure* be gone. Upon this Saying a great many came in, every body hoped me

CONVIVIUM FABULOSUM. 115

me, et jam devoran-
tem pecuniam oculis,
conversus ad eum,
inquit, Amice, quid
tu narras? Ille com-
memorabat, se alu-
isse regios falcones
diu summa fide,
nec sine gravibus im-
pendiis. Alius adfe-
rebat aliud; quis-
que exaggerabat su-
um officium verbis,
quantum poterat. Rex
audiebat omnes be-
nigne et comproba-
bat orationem singu-
lorum. Hæc consul-
tatio dilata est in
longum tempus, quo
torqueret omnes diuti-
us spe metuque. Pri-
mus cancellarius a-
ssabat inter eos:
nam jusserat et hunc
acciri. Is prudenti-
or cæteris, non præ-
dicabat sua officia,
sed agebat spectato-
rem fabulæ. Tan-
dem rex conversus
ad hunc inquit, Quid
narrat meus cancel-
larius? Ille solus pe-
rit nihil, nec prædicat
sua officia. Ego, in-
quit cancellarius, ac-
cepi plus a regia be-

came in, everybody hoped
for something to himself.
When the King saw one
gaping at it very much,
and now devouring the Mo-
ney with his Eyes, being
turned to him, he says,
Friend, what do you say?
He said, that he had main-
tained the King's Hawkes a
long time with great Faith-
fulness, and not without
great Charges. Another al-
leged another Thing; eve-
ry Man magnified his Of-
fice by Words as much as
he could. The King heard
all kindly, and approved
of the Speech of every one.
This Consultation was con-
tinued for a long time,
that he might torment
them all the longer with
Hope and Fear. The first
Chancellor stood amongst
them; for he had ordered
him also to be called. He
more prudent than the rest,
did not extol his Services,
but acted the Spectator of
the Play. At last the King
being turned to him, says,
What says my Chancellor?
He alone asks for nothing,
nor does he extol his Ser-
vices. I, says the Chan-
cellor, have received more
from the royal Bounty, than
L
mignitate

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nignitate, quam pro-
meruerim; nec sum
magis sollicitus de ulla
re, quam ut responde-
am regię munificentie
in me, tantum abest
ut velim flagitare plu-
ra. Tum rex inquit,
Unus igitur omnium
non eges pecunia? Tua
benignitas, inquit al-
ter, jam pręstitit ne
egerem. Ibi rex ver-
sus ad alios inquit, Nę
ego sum magnificen-
tissimus omnium re-
gum, qui habeam tam
opulentum cancellari-
um. Hęc spes accensa
est magis omnibus, fu-
surum ut pecunia distri-
bueretur cęteris, quan-
doquidem ille ambie-
bat nihil. Ubi rex lu-
sisset ad hunc modum
fatis diu, coęgit cancel-
larium, ut auferret to-
tam eam summam do-
mum. Moxq; versus ad
cęteros jam męstos,
Vobis erit expetianda,
inquit, alia occasio.

Phil. Fortasse vi-
debitur frigidius, quod
sem narraturus: pro-
inde deprecor suspici-
onem mali doli su-

*I have deserved; nor am I
more concerned about any
Thing, than that I may an-
swer the royal Bounty to-
wards me, so far am I from
desiring to ask more. Then
the King says, Do you alone
therefore of all not want
Money? Your Bounty, says
the other, has already se-
cured me from wanting.
There the King being turned
to the others, says, Truly
I am the most magnificent
of all Kings, who have so
rich a Chancellor. Here
Hope was kindled more in
all, that it would come to
pass, that the Money would
be distributed to the rest,
seeing he desired nothing.
When the King had play-
ed in this Manner long e-
nough, he forced the Chan-
cellor to take all that Sum
home. And by and by be-
ing turned to the rest now
sad, You must wait, says he,
another Occasion.*

Perhaps it will appear
flat, which I am going to
tell; wherefore I bar the
Suspicion of evil Deceit, or
Roguery, that I may not
cive;

CONVIVIVM FABULOSUM. 117

cive; *ne videar ambisse immunitatem de industria.* Quidam adiit eundem Ludovicum, petens ut juberet manus, quod forte vacabat in eo pago, in quo habitabat, transferri in ipsum. Rex, audita petitione, respondit expedite, Efficies nihil. Petitor etiam mox actis gratis regi discesset. Rex colligens ex ipsa fronte, esse hominem non omnino sinistri ingenii, suspicansque illum non intellexisse quod respondisset, jubet eum revocari. Redit. Tum rex inquit, Intellexeras quid responderim tibi? Intellexi. Quid igitur dixi? Me esse fecerum nihil. Cur igitur agebas gratias? Quoniam, inquit, est quod agam domi: proinde persecuturus eram ancipitem spem hic, meo magno incommodo: nunc interpretor beneficium, negasse beneficium cito, meque lucratum quicquid eram perdi-

seem to have sought Immunity on purpose. A certain Man went to the same Lewis, desiring that he would order an Office, which by chance was vacant in that District, in which he lived, to be conferred upon him. The King, having heard his Petition, answered readily, *You will do nothing.* The Petitioner likewise presently having given Thanks to the King, departed. The King gathering from his very Look, that he was a Man by no means of dull Parts, and suspecting that he did not understand what he had answered him, orders him to be called back. He returns. Then the King says, Did you understand what I answered you? I did understand. What then did I say? That I should effect nothing. Why therefore did you give Thanks? Because, says he, I have something to do at Home, and therefore I should have pursued doubtful Hopes here to my great Loss: Now I construe it as a Kindness to deny the Kindness quickly, and that I have gained whatsoever I should have lost, if I had been sed by

L 2

turus

118 CONVIVIVM FABULOSUM.

turus, si lactatus suissem *vana spe*. Ex eo responso rex conjectans minime segnem hominem, ubi percunctatus esset pauca, Habebis, inquit, quod petis, quo agas mihi gratias bis; simulque versus ad officarios, Expediantur diplomata huic, inquit, sine mora, ne hæreat huic diu suo damno.

Eu. Non deest quod referam de Ludovico, sed malo de nostro Maximiliano. Qui, ut nequaquam solitus est desodere pecuniam, ita erat clementissimus in eos qui decesserant, modo commendarentur titulo nobilitatis. Cum vellet capitulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam Civitate nescio quo titulo. Titulus autem erat talis, ut si quid impetratum esset dexteritate legati posset duci pro lucro. Le-

vain Hopes. By that Answer the King guessing him to be no dull Man, when he had asked him a few Things, You shall have, quoth he, what you desire, that you may give me Thanks twice. And at the same time turning to the Officers, Let the Patents be made ready for him, saith he, without Delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estate, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this Sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florins from a certain City upon I know not what Title. But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand, he
gains

CONVIVIVM FABULOSUM. 119

gatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar laetus insperata præda dimisit hominem, inquirens nihil præterea. Interea quæsitores et rationales officierant plus receptum fuisse quam exhibitum: interpellant Cæsarem, ut accerferet hominem. Accitus est, venit illico. Tum Maximilianus inquit, Audio te accepisse quinquaginta millia. Fassus est: Exhibuisti non nisi triginta. Fassus est et hoc. Reddenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, Nuper iustus es reddere rationem. Memini, inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clami-

returned Cæsar thirty, Cæsar being glad of this unexpected Booty, dismissed the Man, enquiring nothing further. In the mean time the Treasurers and Auditors had smell'd out, that more was received than given in: They speak to Cæsar, that he would send for the Man. He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account: says he. He promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, Lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evades, the Officers pressed the Matter mightily, crying out that it was not to be borne with, that he should play upon Cæsar so

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tantes non esse ferendum, ut ille illuderet Cæsari tam fatam. Persuadent ut accersitus juberetur exhibere rationem inibi, ipsis presentibus. Cæsar annuit. Accitus venit illico, nihil tergiversatus. Tum Cæsar inquit, Nonne pollicitus es rationem? Pollicitus, respondit ille. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextre, Non detrecto rationem, invictissime Cæsar; verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderim: Isti qui assident sunt peritissimi talem rationum: si videro vel semel quemadmodum illi tractent hujusmodi rationes, ego imitabor facile. Rogo jubeas illos vel edere exemplum, videbunt me docilem. Cæsar sensit dictum hominis, quod hi non intelligent, in quos dicebatur; ac subridens in-

openly. They persuade him, that being sent for, he should be ordered to give in his Account there, whilst they were by. Cæsar agrees. Being sent for, he comes quickly, not at all declining it. Then Cæsar says, Did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says dextrously enough, I do not refuse an Account, most invincible Cæsar; but I am not very much skilled in such Accounts, as who never gave any in: Those who sit by are very skilful in such Accounts: If I see but once how they manage such Accounts, I shall imitate them easily. I desire you would command them but to set me an Example, they shall see me tractable. Cæsar understood the Saying of the Man, which they did not understand, against whom it was said; and smiling says, You say true, and demand what is reasonable. So he dismissed the young quit,

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quit, *Narras verum, et postulas æquum. Ita dimisit juvenem: subindicabat enim illos solere reddere rationem Cæsari, quem admodum ipse reddiderat, nimirum, ut bona pars pecunie remaneret penes ipsos.*

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem, qui fuit in deliciis Philippo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocose facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Inveniret unum atque alterum bellum homunculum obviis forte in via. Cum rediisset domum, reperit culinam frigidam. Nec erat nummus in loculis, quod nequaquam

Fellow. For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good Part of the Money should remain with them.

Now it is Time that the Story should descend from Horses to Asses, as they say, from Kings to Anthony the Priest of Lovain, who was in Favour with Philip by Sirname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was not unusual with him. Here was need of speedy
erat

erat insolens illi. Heic erat opus celeri consilio. Subduxit se tacitus, et ingressus culinam sceneratoris, quicum illi erat familiaritas, quod ageret frequenter cum illo, famula digressa, subduxit unam ex æneis ollis, una cum carnibus jam coactis, ac deferrebat testam veste domum; dat coquæ, jubet carnes et jus protinus effundi in aliam fœtilem ollam simulq; ollam sceneratoris defricari donec niteret. Eo facto, mittit puerum ad sceneratorem, qui deposito pignore, sumat mutuo duas drachmas a sceneratore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Scenerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam. Ea pecunia puer emit vinum. Ita prospectum est convivio. Tandem cum prandium appareretur, sceneratori, sœlla desi-

Contrivance. He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance, because he dealt frequently with him, the Maid being gone aside, he took off one of the brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook-maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same time the Pot of the Usurer to be rubbed 'till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn, should borrow two Drachms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With that Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was preparing for the Usurer, the Pot was missing. Upon this there was a Brawl with derata.

derata est. *Heic jurgium adversus coquam. Cum ea gravaretur, affirmavit constanter neminem fuisse eo die in culina præter Antonium. Videbatur improbum suspicari hoc de sacrificio. Tandem itum est ad illum. Exploratum an ollo esset apud illum, at nulla reperta est Quid multis? Olla flagitata est ab illo serio, quod solus ingressus esset culinam quo tempore desiderata est. Ille fassus est sumpsisse mutuo quandam ollam, sed quam remississet illi unde sumpserat. Cum illi pernegarent id, et contentio incaluisse, Antonius, aliquot testibus adhibitis, inquit, Videte quam periculosum est agere cum hominibus horum temporum sine chirographo; actio furti propemodum intenderetur mihi, ni haberem manum fœneratoris, et protulit syngropham. Dolus intellectus est: fabula dis-*

the Cook-maid. When she was grievously charged, she affirmed constantly that no body had been that Day in the Kitchen besides Anthony. It seemed wicked to suspect this of a Priest. At length they went to him: Searched whether the Pot was with him, but none was found. What needs many Words? The Pot was demanded of him in earnest, because he alone had entered the Kitchen, at what Time it was missing. He confessed he borrowed a certain Pot, but which he had sent back to him of whom he had it. When they denied it, and the Contention grew warm, Anthony, some Witnesses being taken to him, says, See how dangerous it is to deal with Men of these Times without a Note: An Action of Theft would be almost laid against me, unless I had the Hand of the Usurer; and he produced the Note. The Roguery was understood; the Story was spread through the whole Country with a great deal of Laughter, that the Pot was pawned sipata

sipata est per totam regionem cum magno
rifu, ollam oppignoratam ipsi cujus erat.
Homines favent hujusmodi dolis libentius, si commissi sint
in odiosas personas, præsertim eos qui solent
imponere aliis.

A. Næ tu apperulistî nobis mare babularum, nominato Antonio: sed referam duntaxat unam, eamque brevem, quam audiavi nuperrime. Aliquot belli homunculi, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et velut æmulus Antonii. Porro quemadmodum inter philosophos, si quando conveniunt, quæstiuncule solent proponi de rebus naturæ, ita heic statim quæstio nata est, quamnam pars hominis esset honestissima. Alius divinabat oculos, alius cor,

to him whose it was.
Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with whom nothing in Life is better than laughing. Among these was Anthony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any time they meet, little Questions used to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the Brain, another likewise another Thing, and every
alius

alius cerebrum, alius item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam, dixit os videri sibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi honestissimam. Cum id videretur absurdum omnibus, attulit hanc causam, quod is duceretur vulgo honoratissimus, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiæ, et risum est affatum. Homo placuit sibi de hoc dicto, et Antonius visus est victus in eo certamine. Antonius dissimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciret illum velut æmulum suæ gloriæ nominaturum diversam partem.

*one gave a Reason of his Guess. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that his Honour belonged to that Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying, and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering
Post*

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Post aliquot dies, cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit amulum confabulantem cum aliquot aliis, dum caena adornatur, et averfus epistit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, Abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, Etiam indignaris? Si salutassem te ore, resalutasses, nunc saluto te parte corporis, vel te iudice, honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronunciet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum cyathum. En auspicor, sed lupo in fabula.

P. Levinus Panagathus adfert haud laevum omen.

L. Quid actum est inter tam lepidos congerones?

finds his Rival talking with some others, whilst Supper is getting ready, and turning his Back of him, he let fly a rousing Fart before the Face of the other. He being mad says, Get you gone you rude Droll, where did you learn these Manners? Then Anthony says, What are you angry? If I had saluted you with my mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Anthony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks off his Glass. Lo I begin, but the Wolf in the Fable.

Levinus Panagathus brings no unlucky Omen.

What has been done amongst such pretty Compa-nions?

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Po. Quid aliud?
certatum est fabulis,
donec lupus interve-
nires.

What else? We have
been contending in Stories,
'till you as a Wolf came in.

Le. Huc igitur ad-
sum, ut perficiam
fabulam: volo vos
omnes prandere pran-
dium theologicum
apud me cras.

Hither therefore I am
come, that I may finish the
Farce: I desire you all to
take a Theological Dinner
with me To-morrow.

Ge. Promittis Scy-
thicum convivium.

You promise us a Scythi-
an Feast.

L. Nisi fatebimini
hoc fuisse jucundius
vobis fabuloso convi-
vio, non recuso dare
poenas in cena. Nihil
jucundius quam cum
nugæ tractantur serio.

Unless you confess that this
was more pleasant to you
than the Fabulous Feast, I
do not refuse to suffer Pu-
nishment at Supper. Nothing
is more pleasant than when
Trifles are handled seriously.





C H A R O N.

Charon, Genius, Alastor.

QUID *ita pro-*
peras gelli-
ens, Alastor?

WHY *do you hasten*
so rejoicing, Alas-
tor?

Al. O Charon, o-
portune tu quidem.
Properabam ad te.

O Charon, *you come in*
good time indeed. I was
hastening to you.

Ch. Quid novæ
rei?

What News?

Al. Fero nuntium
futurum latissimum
tibi Proserpinæque.

I bring News that will
be *very joyful to you and*
Proserpine.

Ch. Effer igitur
quod fers, et exonera
te.

Declare *then what you*
bring, and unload yourself.

Al. Furiz gesserunt
suum negotium non
minus naviter quam
feliciter, infecerunt
omnes partes orbis
tartareis malis, dissi-

The Furies *have done*
their Business no less di-
ligently than happily,
they have infected all the
Parts of the World with
bellish Evils, Quarrels,
diis,

diis, bellis, latrocinis, Wars, Robberies, Plagues, pestilentiis, adeo ut so that now they are quite jam sint plane calve, bald, having discharged emissis colubris, et ob- their Snakes, and walk ambulent exhaustæ ve- about exhausted of their Poi- nenis, quærentes quic- sons, seeking whatsoever quid viperarum at- Vipers and Asps there are que espidum est ul- any where, seeing they are quam, quando sint as bare as an Egg, and tam glabræ quam have not a Hair upon their ovum, et non habent Head, nor any thing of pilum in capite, nec effectual Juice in their quidquam efficacis suc- Breast. Wherefore do you ci in pectore. Proin- see you make ready your de tu fac appares cym- Boats and Oars; for by and bam ac remos; mox by so great a Multitude of enim tanta multitudo Ghosts will come, that I umbrarum ventura est, am afraid lest you should ut verear ne non suf- not be sufficient to ferry them ficias transmittendis all over. omnibus.

Ch. *Ista non fuge- rant nos.*

Those Things were not unknown to us.

Al. *Unde rescieras?*

From whom had you heard them?

Ch. *Ossa pertulerat ante biduum.*

Ossa brought us News two Days before.

Al. *Nihil est velocius illa dea. Sed quid igitur tu cessas hic?*

Nothing is swifter than that Goddess. But why then do you loiter here?

Ch. *Ita nimirum res erebat. Profectus sum*

So forthwith the Matter obliged me. I came hither
M 2 huc.

buc, ut compararem mihi aliquam validam triremem, nam mea cymba, jam putris vetustate ac sutilis, non sufficerit huic operi; si sunt vera quæ Ossa narravit, quanquam quid opus erat Ossa? Res ipsa compellit, nam feci naufragium.

that I might provide myself some strong Galley, for my Boat, now rotten with Age and patched up, will not be sufficient for this Work; if those Things are true which Ossa told, altho' what Need was there of Ossa? The Thing itself obliges me, for I have been shipwrecked.

Al. Nimirum totus desillat, suspicabar te redire e balneo.

Indeed you drop all over, I suspected you were returning from the Bath.

Ch. Imo enatabam e Stygia palude.

Nay marry I swam out of the Stygian Lake.

Al. Ubi reliquisti umbras?

Where did you leave the Souls?

Ch. Natant cum ranis.

They are swimming with the Frogs.

Al. Sed quid narravit Ossa?

But what said Ossa;

Ch. Tres monarchas orbis ruere in mutuum exitium capitalibus odiis. Nec ullam partem orbis Christiani esse immunem a furis, nam illi

That three Monarchs of the World were rushing upon mutual Destruction with capital Hatreds. And that no Part of the Christian World was free from the Furies, for those three

tres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira; pessilentiam favire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam luen natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificum perniciem hominum nascituram hinc quoque olim, si res pervenerit a linguis et calamis ad manus.

Al. Ossa narravit omnia hæc verissime; nam ipse vidi plura his oculis, assidue comes et adjutor furiarum, quæ nullo tempore declararunt se

draw all the rest into a share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britons, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hope, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.

Ossa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time declared themselves.

magis dignas suo nomine.

selves more worthy of their Name.

Ch. Atqui periculum est, ne quis demon exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam polygraphum apud superos qui non desinit infectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any Demon should start up, that should exhort them suddenly to Peace; and the Minds of mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit furdis jam pridem. Olim scripsit quæremoniæ profligatæ pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui juvent nostram rem non minus quam ipsæ furis.

He sings to them that have been deaf long since. Long since he writ a Complaint of vanquished Peace, now he has writ an Epitaph for the same being dead. There are others on the other hand, who help on our Business no less than the Furies themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt quædam animalia pullis et candidis palliis, cinericiis tunicis, ornata variis plumis. Hac nunquam recedunt ab aulis principum: instillant in aurem a-

They are certain Animals in black and white Garments, with asb coloured Tunicks, adorned with divers Feathers. These never depart from the Courts of Princes: They instil in their Ear the Love of
morem

morem belli: Hor-
tantur proceres et ple-
bem eodem. Clami-
tant in evangelicis
concionibus, bellum
esse justum, sanctum
et pium. Quoque ma-
gis mireris sortem
animum hominum,
clamitant idem apud
utramque partem. A-
pud Gallos concionan-
tur Deum stare pro
Gallis, nec posse vin-
ci, qui habeat Deum
protectorem. Apud
Anglos et Hispanos,
hoc bellum non geri
a Cesare, sed a Deo.
Tantum præbeant se
sortes viros, victori-
am esse certam. Quod
si quis interciderit, e-
um non perire, sed rec-
ta subvolare in cælum,
armatum sicut erat.

War: They advise the
Nobles and common People
to the same. They bawl
out in their Sermons, that
the War is just, holy and
pious. And that you may
the more admire the stout
Mind of the Men, they say
the same with both Sides.
Amongst the French they
preach that God stands up
for the French, and that he
cannot be conquered, who
has God for his Protector.
Amongst the English and
Spaniards, that this War
is not carried on by Caesar,
but by God. Let them on-
ly shew themselves stout
Men, the Victory is cer-
tain. But if any one falls
that he does not perish, but
fly directly into Heaven,
armed as he was.

Ch. Et tanta fides
habetur illis?

And is so great Credit gi-
ven to them.

Al. Quid non potest
simulata religio? Huic
accedit juvenus, impe-
ritia rerum, sitis glo-
riæ, ira, animus pro-
nus natura ad id quo
vocatur. His facile
imponitur, nec plau-

What cannot pretended
Religion do? To this is
added Youth, Ignorance of
Things, a Thirst of Glory,
Anger, a Mind prone by
Nature to that to which
it is invited. These are
easily imposed upon, nor
strum

strum perpellitur difficile, propendens ad ruinam suapte sponte.

is the Waggon pushed on difficulty, that leans towards a Fall of itself.

Ch. Ego lubens facero aliquid boni istis animalibus.

I would willingly do some Good to those Animals.

Al. Appara lautum convivium. Potes nihil gratius.

Prepare a fine Feast. You can do nothing more acceptable.

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scis.

Of Mallows, Lupins, and Onions, for there is no other Provision with us, as you know.

Al. Imo ex perdicibus, capis et phasianis, si vis esse gratus conviator.

Nay of Partridges, Capons, and Pheasants, if you will be a grateful Entertainer.

Ch. Sed quæ res movet istos, ut promoveant bellum tantopere? Aut quid commodi metunt hinc?

But what Thing moves them, that they should promote the War so much? Or what Advantage do they reap hence?

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis atque vicariis. Bellum gignit

Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rights, Bulls, and many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bishops, who in

nit multos episcopos, qui in pace ne quidem fiebant teruntii. Peace were not so much as valued a Farthing.

Ch. Sapiunt.

They are wise.

Al. Sed quid opus est triremi?

But what Need is there of a Galley?

Ch. Nihil, si velim facere naufragium rursus in media palude.

None, if I would be shipwrecked again in the Middle of the Lake.

Al. Ob multitudinem?

Because of the Number?

Ch. Scilicet,

Yes.

Al. Atqui vobis umbras, non corpora, quantum autem ponderis habent umbræ?

But you carry Souls, not Bodies, and how little Weight have Souls?

Ch. Sint tipulæ, tamen vis tipularum potest esse tanta, ut onerent cymbam Tum scis et cymbam esse umbratilem.

Let them be Water-Spiders, yet the Number of Water-Spiders may be so great, as to load my Boat. Then you know my Boat too is made of Shadow.

Al. At ego memini vidisse nonnunquam tria millia umbrarum pendere a tuo clavo, cum esset ingens turba, nec cymba caperet omnes, nec tu sentiebas ullum pondus.

But I remember I have seen sometimes three thousand Souls hang at your Helm, when there was a great Multitude, and your Boat would not hold all, nor did you perceive any Weight.

Ch. Fa-

Ch. Fateoresse tales animas, quæ demigrant paulatim e corpore tenuato phthisi aut hætica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum, mittit tales.

I confess there are such Souls, which have departed by Degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mals along with them. And the Apoplexy, the Quinzy, the Plague, but especially War, send such.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

I do not think that the French or Spaniards bring much Weight.

Ch. Multo minus quam ^{et horum animæ} non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle pastis, ut nuper periclitatus sum vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus et naulo.

Much less than others, although their Souls too do not come altogether as light as Feathers. But such come often from the Britons, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over-board, I had been lost, together with the Boat, the Passengers, and Freight Money.

Al. Ingens discrimen!

A prodigious Danger!

Ch. Quid censes fieri interea, cum crassæ satrapæ, thrasones, et polymachæoplacidæ accedunt?

What do you think is the Case in the mean time, when gross Lords, Hectors, and Bullies come?

Al. Ar

Al. Arbitror nullus ex his qui pereunt in justo bello venire ad te; nam aiunt eos sub-volare recta in cœlum. I suppose none of those who die in a just War come to you; for they say that they fly up directly into Heaven:

Ch. Nescio quo sub-volent. Scio illud n-um, quoties est bel-lum, tot veniunt ad me, saucii lacerique, ut demirer ullum su-peresse apud superos. Nec veniunt solum onusti crapula, et ab-domine, verum etiam bullis, sacerdotiis, plu-rimisque aliis rebus. I know not whither they fly to. I know this one thing, as often as there is a War, so many come to me, wounded and mangled, that I wonder that any one is left with those above. Nor do they come only loaded with the Dregs of hard Drinking, and Bag Bellies, but also with Bulls, Livings, and very many other Things.

Al. Sed non defe-runt ista secum. But they do not bring those things with them.

Ch. Verum; sed quæ veniunt recentes adferunt somnia tali-um rerum. True; but those which come fresh bring the Dream of such Things.

Al. Itane gravant somnia? Do Dreams load you so?

Ch. Gravant meam cymbam. Quid dixi gravant? Demerse-runt jam. Postremo putas tot obolos habere nihil sarsinæ? They do load my Boat. What said I, load it? They sunk it just now. Finally do you think so many Half-pennies have no Weight?

Al. Equidem ar-bitror, si ferant æreos. Truly I think so, if they bring brazen ones.

Ch. Pro-

Ch. Proinde certum est mihi prospicere de navi, quæ sufficiat oneri.

Wherefore I am resolved to look out for a Ship, which may suffice for the Burden.

Al. O felicem te!

O happy you!

Ch. Quid ita?

Why so?

Al. Quia ditescas propediem.

Because you will grow rich presently.

Ch. Ob multitudinem umbrarum.

Because of the Number of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem adferant suas opes secum, nunc qui deplorant in cymba, se reliquisse apud superos regna, præfulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque quod corrosus est mihi jam ter mille annis, id totum effundendum est in unum triremem.

If they brought their Riches along with them: Now they who lament in the Boat, that they left with those above Kingdoms, Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Half-penny. Therefore what has been scraped together by me now this three thousand Years, all that must be laid out in one Galley.

Al. Sumptum faciat oportet, qui quærit lucrum.

He must be at Charge, who seeks Gain.

Ch. At mortales, ut audio, negotiantur felicius, qui favente Mer-

But Men, as I hear, trade more luckily, who by the favour of Mercurio,

curio ditescunt intra cury, grow rich in three triennium. Years.

Al. Sed iidem decoquunt nonnunquam: *But the same break sometimes. Your Gain is less, tuum lucrum minus, but more certain, sed certius.*

Ch. Nescio quam certum. Si quis deus exoriat nunc, qui componat res principum, hæc tota fors perierit mihi. *I know not how certain. If any God should arise now, that should settle the Affairs of Princes, this whole Booty will be lost by me.*

Al. De ista re quidem jubeo dormias in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus boratur sedulo quidem ad concordiam, sed lavat laterem. Et civitates murmurant tædio malorum. Nescio qui populi confurunt susurros, delitantes iniquam esse ut humanæ res misceantur sursum deorsum, ob privatas iras aut ambitionem duorum triumve. Sed crede mihi, furæ vincent consilia quamlibet recta. Cæterum quid opus erat petere superos? An non *For that matter truly I bid you sleep on either Ear. You need not fear a Peace within these ten Years. The Roman Pontiff alone exhorts diligently indeed to Concord; but he washes a Brick. The Cities too murmur out of Weariness of their Calamities. I know not what People join their Whispers, saying, 'tis unreasonable that human Affairs should be jumbled up and down, for the private Resentments, or Ambition, of two or three. But believe me, the Furies will conquer Councils never so good. But what Need was there to go to those above? Are there no Workmen*
N *Sunt*

*Sunt fabri apud nos ? with us ? Certainly we
Certe habemus Vulca- have Vulcan.
num.*

*Ch. Pulchre, si quæ- Right, if I wanted a
ram æream navim. brazen Ship.*

*Al. Aliquis accer- Some body may be sent
setur minimo. for for a small Matter.*

*Ch. Ita est, sed So it is, but Wood fails
materia deficit nos. us.*

*Al. Quid audio ? What do I hear ? Is there
nihil sylvarum illic ? nothing of Woods there ?*

*Ch. Etiam nemora Even the Groves which
quæ fuerant in Elysiis were in the Elysian Fields
campis absumpta sunt. are consumed.*

*Al. In quem usum For what Use pray ?
tandem ?*

*Ch. Exurendis um- For burning the Souls of
bris hæreticorum, adeo Hereticks, so that lately we
ut nuper coacti sumus were forced to dig Coals out
effodere carbones e vis- of the Bowels of the Earth.
ceribus terræ.*

*Al. Quid ! An non What ! Cannot these Souls
possunt istæ umbræ pu- be punished at less Charge ?
niri minore sumptu ?*

*Ch. Sic visum est So it seemed good to
Rhadamantho. Rhadamanthus.*

*Al. Ubi mercatus When you have bought a
eris triremem, unde Galley, whence will Rowers
remiges parabuntur ? be got ?*

Ch. Me

Ch. Meæ partes
tenere clavum; um-
bræ remigent, si velint
trajicere.

My Part is to hold the
Helm; let the Souls row, if
they will pass over.

Al. At sunt quæ non
didicerunt agere remum.

But there are some which
have not learnt to manage an
Oar.

Ch. Nullus est exi-
mius apud me. Et mo-
narchæ remigant, et
cardinales remigant,
quisque suam vicem, non
minùs quam tenues ple-
bei, si didicerint, si
non didicerint.

None is exempted with
me. Monarchs too row,
and Cardinals row, every
Man his Turn, ~~no~~ less than
poor Commoners, whether
they have learnt, or have
not learnt.

Al. Fac tu mercere
tirimem feliciter dèx-
tro Mercurio. Ego
non remorabor te am-
plius. Adferam letum
nuncium orco; sed
heus, heus, Charon.

See you purchase a Galley
cheap by the Favour of Mer-
cury. I will not detain you
any longer. I will carry this
joyful News to Hell; but
soho, soho, Charon.

Ch. Quid est?

What is the Matter?

Al. Fac matures
reditum, ne turba
obruat te mox.

See you hasten your Return,
lest the Crowd should over-
whelm you by and by.

Ch. Imò offendes
jam plus quam ducenta
millia in ripa, præter
illas quæ natant in
palude; tamen prope-
rabo quantum licebit:
dic illis me adfutu-
rum mox.

Nay you will find already
more than two hundred thou-
sand upon the Bank, besides
those which are swimming in
the Lake; yet I will hasten
as much as possible: tell them
that I will be with them
presently.

N 2

O P U.



OPULENTIA SORDIDA.

A. **U**NDE *es tam exsuccus, quasi passus sis rore cum cicadis. Videris mihi nihil aliud quam syphar hominis.* FROM whence *are you so void of Juice, as if you had been fed with Dew with the Grass hoppers. You seem to me nothing else than the Skin of a Man.*

B. Apud inferos *umbra saturatur malva et porro, at ego vixi decem menses ubi ne id quidem contigit.* In Hell *Ghosts are fed with Mallowes and Onions, but I have lived ten Months where not so much as that fell to my Share.*

A. Ubinam *quaeso re, num abreptus in navem galeatam?* Where *I pray you, were you carried aboard a Galley?*

B. Nequaquam, *sed Synodii.* No, *but at Synodium.*

A. Periclitatus *es bulimia in tam opulenta urbe?* Were you in Danger *by Famine in so rich a City?*

B. Maxime. Yes.

A. Quid in causa? *An deerat pecunia?* What was the Reason? *Was Money wanting?*

B. Nec

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B. Nec pecunia nec amici. Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? With that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile monstri. You tell me a Thing like a Prodigy.

B. Minime. Sic divites fiunt qui emergunt e summa inopia. No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitum? Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille. But tell me I pray you upon what Provision does he live.

B. Dicam quandoquidem commemorationis alicuius abominabilem esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

A. Futura est mihi
certe.

It will be so to me cer-
tainly.

B. Illud incommodi
accessit a caelo, cum
agerem illic. Boreas
spirabat tres totos men-
ses, nisi quod illic nes-
cio quomodo nunquam
perseverat ultra octa-
vum diem.

That Inconvenience came
from Heaven, when I lived
there. The North Wind
blew three whole Months,
but that there I know not
how it never continues be-
yond the eighth Day.

A. Quomodo igitur
spirabat tres totos
menses?

How then did it blow
three whole Months?

B. Sub eum diem
mutabat stationem ve-
lut ex constituto, sed
post octo horas migra-
vit in priorem locum.

About that Day it chan-
ged its Station as it were
on purpose, but after eight
Hours it shifted into its for-
mer Place.

A. Ibi opus erat lu-
culento foco tenui
corpusculo.

There was Need of a
bright Fire for a thin
Body.

B. Erat satis ignis,
si suppetisset copia
lignorum. Sed ne no-
ster Antronius face-
ret quid impendii heic,
evellebat radices arbo-
rum ex rusculis insu-
laribus, neglectas ab
aliis, idque fere noc-
tu. Ex his nondum
bene siccis ignis strue-
batur, non absque fumo,

There was enough of
Fire, if there had been
Plenty of Wood. But lest
our Antronius should be at
any Charge here, he pulled
up the Roots of Trees out
of some Grounds in the
Islands, neglected by others,
and that commonly in the
Night. Out of these not
yet well dry a Fire was
made, not without Smoke,
sed

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fed sine flamma, non qui calefaceret, sed qui præstaret, ne posset dici vere esse nullum ignem ibi. Unicus autem ignis durabat totum diem, adeo temperatum erat incendium.

but without Flame, not that would warm, but that would effect, that it could not be said truly that there was no Fire there. And one Fire lasted the whole Day, so moderate was the Burning.

A. Erat durum hybernare illic.

It was hard to winter there.

B. Imo erat multo durius æstivare.

Nay it was much harder to summer.

A. Qui sic?

How so?

B. Quoniam ea domus habebat tantum pulicem et cimum, ut nec licuerit esse quietum interdiu, nec capere somnum noctu.

Because that House had so many Fleas and Gnats, that it was neither possible to be quiet by Day, nor take Rest by Night.

A. Miseras divitias!

Miserable Riches!

B. Præsertim in hoc genere pecoris.

Especially in this Kind of Cattle.

A. Oportet fœminas esse ignavas illic.

The Woman must be idle there.

B. Latitant, nec versantur inter viros: ita fit ut illic sceminæ sint nihil aliud quàm sceminæ; et ea mini-

They lie hid, nor do they converse amongst the Men: So it comes to pass that there Women are nothing else but Women; and those
steria

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*steria defint viris, quæ
solent suppeditari ab
eo sexu.*

*Services are wanting to the
Men, that use to be supplied
by that Sex.*

*A. Sed non pigebat
Antronium tractatio-
nis ?*

*But was not Antronius
weary of that Treatment ?*

B. Nihil erat dulce illi educato in hujusmodi sordibus præter lucrum: habitavit ubiuis potius quam domi, negociabatur in omni re. Scis autem eam urbem esse mercuriale præ cæteris. Ille nobilis pictor existimavit deplorandum, si dies abiisset absque linea. Antronius deplorabat longe magis si dies præterisset absque lucro; quod si quando evenisset, quærebat Mercurium domi.

Nothing was pleasant to him brought up in such Nastiness but Gain: He lived any where rather than at Home; he traded in every Thing. And you know that City is busied in Trade above others. That noble Painter thought it a Thing to be lamented, if a Day passed without a Stroke. Antronius lamented it much more, if a Day passed without Gain, which if at any time it happened, he sought Gain at Home.

A. Quid faciebat ?

What did he do ?

B. Habebat cisternam in ædibus, ex more ejus civitatis. Illic hauriebat aliquot situlas aquæ, et infundebat in vinaria vasa. Hæc erat certum lucrum.

He had a Cistern in his House, according to the Custom of that City. There he drew some Buckets of Water, and poured them into the Wine Vessels. Here was certain Gain.

A. For-

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A. Fortasse vinum erat æquo vehementius. Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptum, quo emeret minoris. Ne quid ex eo perire, subinde miscebat facces decem annorum, volvens ac revolvens omnia, quo videretur mustum. Neque enim ille passus fuisset ullam micam facis perire. Nay it was more than dead Drink; for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ. But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat funestam domum. They were not Doctors; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

A. Non? No?

B. Colligebat etiam vectigal a mortuis, nec aspernabatur lucellum quamvis exiguum. He collected also Tribute of the dead; nor did he despise Gain, though never so small.

A. Dicis furtum. You speak of Theft.

B. Ne-

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B. *Negotiatores vocant lucrum.*

Tradesmen call it Gain.

A. *Quid interea bibebat Antronius?*

What in the mean time drunk Antronius?

B. *Idem nectar ferme.*

The same Nectar commonly.

A. *Non sensit malum?*

Did he perceive no Harm?

B. *Erat durus, qui posset esse vel scenum, et, ut dixi, fuerat educatus a teneris annis in talibus deliciis. Existimabat nihil certius hoc lucro.*

He was hard, who could eat even Hay, and, as I said, he had been brought up from his tender Years in such Dainties. He looked upon nothing more certain than this Gain.

A. *Quid ita?*

Why so?

B. *Si supputes uxorem, filios, filiam, generum, operas, et famulas, alebat domi triginta tria corpora. Jam quo dilutius vinum erat, hoc parcius bibebatur et serius exhauriebatur. Hic subducito mihi, quam non poenitendam summam fitula aquæ addita in singulo dies conficiat in annum.*

If you reckon his Wife, Sons, Daughter, Son-in-law, Work-folks, and Maids, he maintained at Home thirty-three Bodies. Now by how much the weaker the Wine was, by so much the more sparingly it was drank, and the later it was drawn off. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year.

O sordes!

A. O Sneakingness!

B. At-

B. Atqui *non minus* But *no less* Profit arose from
compendii redibat ex the Bread
pane.

A. Quo pacto? How?

B. Emebat *vitiatum* He bought *spoiled* Wheat,
triticum, quod alius *which* another would not
noluisset emere. Hic buy. Here was present
præsens lucrum statim, Gain immediately, because
quod emebat minoris. he bought it cheaper. But
Cæterum medicabatur *he* cured the Fault by Art.
vitio arte.

A. Quo tandem? What pray?

B. Est genus argillæ There is a Sort of Clay
non dissimile frumento, not unlike Meal, with
quo videmus equos de- which we see Horses are
lectari, dum et arro- pleased, whilst they both
dunt parietes, et bibunt gnaw Walls, and drink
libentius ex lacunis more willingly out of Ditches
turbidis ea argilla. muddled with that Clay. He
Admiscebat tertiam mixed a third Part of that
partem ejus terræ. Earth.

A. Est *istuc* medicari? Is that curing?

B. Certe vitium tri- Certainly the Fault of
tici minus sentiebatur. the Wheat was less perceiv-
An putas hoc lucrum ed. Do you think this
quoque aspernandum? Gain also to be despised?
Adde jam aliud stra- Add now another Stratagem:
tagema: Subigebat pa- He made his Bread at home,
nem domi, nec id cre- and that not after, even
brius, etiam æstate, in Summer, than twice in a
quam bis in mense. Month.

A. *Istuc*

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A. Istuc est appone-
re lapides non panes.

That is to serve up Stones,
not Loaves.

B. Aut si quid est
durius lapide. Sed re-
medium erat paratum
huic malo quoque.

Or if any Thing be
harder than a Stone. But
a Remedy was provided for
this Evil too.

A. Quodnam?

What?

B. Macerabant
fragmenta panis vino
immersa cyathis.

They soaked Pieces of
Bread in Wine being dipped
in the Glasses.

A. Labra habebant
similes lactucas. Sed
serebant operæ talem
traſtationem?

Lips they had like Lettices.
But did the Work Folks bear
with such Treatment?

B. Primum narra-
bo apparatus prima-
tum ejus familia, quo
divines facilius quo-
modo operæ tracten-
tur.

First I will tell you the
Provisions of the principal
Persons of his Family, that
you may guess the more
easily how Work Folks are
treated.

A. Cupio audire?

I desire to hear.

B. Erat nulla men-
tio illic de jentaculo.
Prandium differebatur
sere in primam horam
a meridie.

There was no mention
there of Breakfast. Dinner
was put off commonly 'till the
first Hour after Noon.

A. Quamobrem?

What for?

B. Antronius pater-
familias expectabatur:

Antronius the Master of
the Family was waited
Ca-

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Cœnabatur interdum for *We supped* sometimes
ad decimam horam. at the tenth Hour.

A. At tu solebas esse impatientior inedia. But you used to be more impatient under Fasting.

B. Eoque subinde clamabam ad Orthrogonum, generum Antronii, (nam agebamus in eodem conclavi) Heus Orthrogone, non cœnatur hodie apud Synodos? Respondit commode Antronium adfuturum brevi. Cum viderem nihil apparari, et stomachus latraret; Heus, inquam, Orthrogone, erit pereundum fame hodie? Excusabat horam, aut aliquid simile. Cum non ferrem latratum stomachi, interpellabam occupatum rursus. Quid futurum est? inquam, eritne moriendum fame? Ubi jam Orthrogonus consumpsisset omnem tergiversationem, abiit ad famulos, iussitque mensam adornari. Tandem cum nec Antronius rediret, nec quidquam appareretur, Orthrogonus victus meis

And therefore now and then I cried out to Orthrogonus, Son-in-law of Antronius, (for we were in the same Room) Soho Orthrogonus, do they not sup To-day amongst the Synodians? He answered softly, that Antronius would come presently. When I saw nothing got ready, and my Stomach barked; Soho, I say, Orthrogonus, must we perish with Famine To-day? He alledged in Excuse the Hour, or some like Thing. When I could not bear the barking of my Stomach, I interrupted him being busy again. What will become of us? say I, must we die of Hunger? When now Orthrogonus had spent all his Excuses, he went to the Servants, and ordered the Table to be spread. At length when neither Antronius returned, nor any thing was got ready, Orthrogonus being prevailed upon by my Reproaches, went down to his

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convictiis, descendebat
ad uxorem, focum,
ac liberos, clamitans,
ut appararent cœnam.

Wife, Mother in-law, and
Children, crying out, that
they should make ready Sup-
per.

A. Nunc saltem
expecto cœnam.

Now however I expect
the Supper,

B. Ne propera.
Tandem claudus famu-
lus prodibat præfectus
ei negotio, non admo-
dum dissimilis Vulca-
no; insternit mensam
linteo. Ea prima spes
cœnæ. Tandem post
longam vociferatio-
nem, vitreæ phialæ
asseruntur cum aqua
limpida sane.

Be not hasty. At length
a lame Servant came out
appointed for that Business,
not very unlike Vulcan;
he covers the Table with a
Cloth. That was the first
Hope of Supper. At last
after long Shouting, Glass
Vials are brought, with
Water clear indeed.

A. Altera spes cœ-
næ.

Another Hope of Sup-
per

B. Ne propera, in-
quam. Rursus post atro-
ces clamores, phiala
plene istius fœculenti
nectaris adferetur.

Do not hasten, I say.
Again, after fierce Cla-
mours, a Vial full of that
dreggy Nectar is brought.

A. O bene factum!

O well done!

B. Sed sine pane.
Nihil periculi adhuc.
Nemo famelicus bibit
sale vinum lubens.
Clamatum est iterum
usque ad ravim. Tum

But without Bread. No
thing of Danger yet. My
hungry Body drinks ju-
st Wine willingly. I shout
again even to Hoarseness.
Then at last that Bread
demon-

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demum ille panis apponitur, quem ursus vix frangeret dentibus.

set on, which a Bear could scarce break with his Teeth.

A. Certe jam consultum est vitæ.

However now Provision is made for Life.

B. Sub multam noctem tandem Antro-nius venit, fere hoc in-auspiciatissimo proce-ssio ut diceret Stoma-chum sibi dolere.

Late at Night at last Antro-nius comes, common-ly with this most unlucky Pre-ace, that he said his Stomach was out of Or-der.

A. Quid mali auspicii hic?

What ill Luck was here?

B. Quia tunc erat nihil quod ederetur.

Because then there was nothing to eat.

A. Dolebat re vera?

Was it out of Order in-deed?

B. Adeo ut solus devoraturus fuerit tres capos. si quis dedisset gratis.

So much that he alone would have eaten three Ca-pons, if any one would have given them for nothing.

A. Expecto convi-vium.

I wait for the Feast.

B. Primum patina cum fabacea farina ap-ponebatur illi, quod ge-nus opsonii venditur illic tenuibus. Aiebat se uti hoc remedio adversus omne genus morbi.

First a Dish with Bean Meal was served up for him, which Kind of Vi-suals is sold there to the Poor. He said he used this Remedy against every Kind of Disease.

O 2

A. Quot

A. Quot convivæ eratis? How many Guests were you?

B. Interdum octo aut novem. Inter quos erat ille doctus Verpius, quem arbitror non ignotum tibi; et major natu filius? Sometimes eight or nine. Amongst whom was that learned Man Verpius, who I think is not unknown to you; and his elder Son.

A. Quid apponebatur illis? What was served up to them?

B. An non satis est frugi hominibus, quod Melchisedech obtulit Abrahamæ victori quinque regum? Is not that enough for moderate Men, which Melchisedech offered to Abraham the Conqueror of five Kings?

A. Nihil opsonis igitur? Nothing of other Victuals then?

B. Erat nonnihil. There was something.

A. Quodnam? What?

B. Memini nos fuisse novem convivas numero in mensa, cum numerarem non nisi septem foliola lactuæ innatantia aceto, sed absque oleo. I remember we were nine Guests in Number at Table, when I counted but seven little Leaves of Lettice swimming in Vinegar, but without Oil.

A. Devorabat ille igitur suas fabas solus. Did he devour then his Beans by himself?

B. Eme-

B. Emerat vix semibolo, nec tamen vetabat, si quis assidens proxime vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a mind to taste; but it seemed uncivil to take his Victuals from the sick Man.

A. Secabantur folia, quemadmodum proverbium meminit de cumino?

Where the Leaves cut, as the Proverb makes mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dipped their Bread in the Vinegar.

A. Quid autem post septem folia?

But what after the seven Leaves?

B. Quid nisi caseus, clausula conviviorum?

What but Cheese, the Conclusion of Feasts?

A. Hiccoine erat perpetuus apparatus?

Was this his perpetual Provision?

B. Propemodum? nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paulo profusior.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres recentes uvas emi una

He ordered three fresh Bunches of Grapes to be

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nummulo *aereo*. Ea
res exilarabat totam
familiam.

bought with one little Piece
of Money of Brass. That
Thing rejoiced the whole
Family.

A. Quidni;

Why not?

B. Id duntaxat eo
tempore, cum est sum-
ma vilitas uvarum ibi.

That only at that Time,
when there is a very great
Cheapness of Grapes there.

A. Proin profunde-
bat nihil extra autum-
num?

Wherefore did he spend
nothing out of Autumn?

B. Profundebat.
Sunt illic navicula-
tores, qui bauriunt
quoddam minutum
genus concharum, po-
tissimum e latrinis.
Hi significant certo
clamore quid habeant
venale. Interdum ju-
bebat emi ab his dimi-
dio nummuli, quem
illi appellant Baga-
thinum. Tum vero
dixisses esse nuptias in
ea familia. Nam erat
opus igni, licet perco-
quantur celerrime.
Atque hæc quidem
post caseum loco bel-
lariorum.

He did spend. There are
there Boatmen, who take a
certain little Sort of Shell-
fish, chiefly out of the
Sewers. These give Notice
by a certain Cry what
they have to sell. Sometimes
he ordered some to be bought
of them for Half a Piece
of Money, which they call
Bargathinus. But then you
would have said that there
was a Wedding in that Fa-
mily. For there was Need
of a Fire, altho' they be boiled
very quickly. And these
were indeed after the Cheese
instead of Sweetmeats.

A. Bella bellaria
mæhercule. Sed nihil

Pretty Sweetmeats in-
deed. But was no Flesh
car-

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carnium apponeba- served up ever, or
tur unquam, aut pis- Fish?
cium?

B. Tandem victus At last being overcome
meis clamoribus, cœ- with my Clamours, he began
pit esse splendidior. to be more splendid. But
Quoties autem vole- as often as he had a Mind
bat videri Lucullus, to seem a Lucullus, these
hi ferme erant mis- commonly were his Dishes.
sus.

A. Istue vero lu- That indeed I would
bens audiero. willingly hear.

B. Primo loco jus- In the first Place a Broth
culum dabatur, quod was given us, which they,
illi, nescio ob quam I know not for what Cause,
causam, appellant mi- call Minистра.
nistram.

A. Lautum opi- Dainty I suppose.
nor.

B. Conditum his Seasoned with these Spices.
aromatibus. Cacabus A Kettle is set upon the Fire
admoventur igni plenus full of Water, they throw in-
aqua; conjiciunt in e- to it some Pieces of Cheese
um aliquot fragmenta made of Cow's Milk, which
casei bubulini, qui jam long before was grown as
olim induruit in sax- hard as a Stone. For there
um. Nam opus est is Need of a good Ax to
bona securi ad defrin- break any thing off.
gendum aliquid. Cum When those Fragments be-
ea fragmenta cœperint gin to be dissolved by the
solvi tepore aquæ, Warmth of the Water,
inficiunt eam, ne pos- they give it a Taste, that
sit dici mera aqua. it cannot be called {meer
pra-

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Præparant stomachum hoc juscule.

Water. They prepare the Stomach with this Broth.

A. Dignum suibus

Fit for Swine.

B. Dein paulum carniū de ventre veteris vaccæ apponitur, sed elixum ante quindecim dies.

Then a little Flesh of Tripe of an old Cow is served up, but boiled fifteen Days before.

A. Fætet igitur.

It stinks then

B. Maxime, sed remedium adhibetur.

Yes, but a Remedy is applied.

A. Quodnam?

What;

B. Dicam, sed vereor ne imiteris.

I will tell you, but I fear lest you should imitate it.

A. Scilicet.

Yes.

B. Miscent ovum calefactæ aquæ; eo jore perfundunt carnem; ita oculi saluntur magis quam nares. Nam fætor erumpit per omnia. Si dies requirit esum piscium, interdum tres aurate apponuntur, nec hæ magnæ, cum sint septem aut octo convivæ

They mix an Egg with warm Water; with that Sauce they sprinkle the Flesh; so the Eyes are deceived more than the Nostrils. For the Stink breaks through all. If the Day requires the Eating of Fish, sometimes three Giltheads are served up, nor these great ones, when there are seven or eight Guests.

A. Nihil præterea?

Nothing besides?

B. Nihil

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B. Nihil nisi ille Nothing but that *ston*^y
saxeus caseus Cheese.

A. Narras mihi novum Luculum: sed qui potuit tam exilis apparatus sufficere tot convivis, præsertim re-
 sectis nullo jentaculo? You tell me of a new Lucullus: But how could such slender Provision suffice so many Guests, especially refreshed with no Breakfast?

B. Imo ne sis inficiens, socrus, nurus, minor natu filius, famula, et aliquot parvuli alebantur ex reliquiis ejus convivii. Nay that you may not be ignorant, a Mother-in-Law, a Daughter-in-law the younger Son, a Maid, and some little ones were fed out of the Remains of that Meal.

A. Tu quidem auxisti meam admirationem, non ademisti. You indeed have increased my Admiration, not taken it away.

B. Vix possum describere istuc tibi, nisi prius depinxero ordinem convivii, I can hardly describe that to you, unless first I paint the Order of the Feast.

A. Pinge igitur. Paint it then.

B. Antronus obtinebat primum locum, nisi quod ego sedebam dexter illi, velut extraordinarius. E regione Antronii Orthrogonus; Verpius affidebat Orthrogone; Strategus, natione Antronus had the first Place, but that I sat upon his right Hand, as an extraordinary Person. Quarter against Antronus Orthrogonus; Verpius sat by Orthrogonus; Strategus, by Nation a Greek, by Verpius. His eldest Son sat on
 Græcus

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*Græcus, Verpio. Natu-
major filius affidebat
finister Antronio. Si
quis conviva accessit,
locus dabatur pro dig-
nitate. Primum erat
minimum periculi vel
discriminis de jure;
nisi quod fragmenta ca-
sei bubulini natabant
in discis procerum.
Cæterum quoddam val-
lum fiebat ex ferme
quatuor phialis vi-
ni aquæque, ut nemo
posset attingere quod
erat appositum, præ-
ter tres, ante quos
patina stabat; nisi
quis sustinisset esso
impudentissimus, et
transilire septa. Nec
tamen ea patina mane-
bat diu; sed tollebatur
mox, ut aliquid super-
esset familiæ.*

the left Hand of Antro-
nius. If any Guests came
in, a Place was given him
according to his Worth.
First there was very little
of Danger or Hazard as to
the Broth; but that Pieces
of Cheese made of Cow's
Milk swam in the Dishes
of the great Folks. But a
certain Rampart was made
out of commonly four Vials
of Wine and Water, that
no body could touch what
was served up, besides three,
before whom the Dish
stood; unless any one would
have endured to be very im-
pudent, and to leap over the
Hedge. Nor yet did that
Dish stay long, but was ta-
ken away presently, that
something might be left for
the Family.

A. Quid igitur ede-
bant reliqui?

What then did the rest
eat?

B. Deliciabantur
suo more.

They feasted after their
Fashion.

A. Qui?

How?

B. Macerabant illud
argillaceum panem vi-
no vetustissima facis.

They soaked that Clay
Bread in Wine of very old
Dregs.

A. Tale

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A. Tale convivium oportuit esse perbreve. Such a Feast must have been very short.

B. Frequenter prolixius hora. Often longer than an Hour.

A. Qui potuit? How could it?

B. Sublatis mox, ut dixi, quæ non carebant periculo, caseus apponebatur, unde erat nullum periculum, ne quisquam abraderet quidquam escario cultello. Illa præclara fæx manebat, et suis ejusque panis. Atque fabulæ miscebantur tuto inter hæc telaria. Interim senatus sceminarum prandebat. These Things being taken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any thing with an eating Knife. That famous Dregs stand, and every one's Bread. And stories were mixed safely amongst these Sweetmeats. In the mean time the Parliament of Women dined.

A. Quid operæ interim? What did the Work folks in the mean time?

B. Habebant nihil commune nobiscum; com-
mune nobiscum; prandebant ac cœnabant suis horis. They had nothing common with us; they dined and supped at their own Hours.

A. Verum ejusmodi apparatus? But of what Sort was the Provision?

B. Istuc est tuum divinare. That is your Part to guess.

A. At

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A. At *bora* vix sufficit *Germanis* in *jentaculum*, *tantundem* in *merendam*, *sefquibora* in *prandium*, *duæ* *horæ* in *cænam*; ac *nifi* *expleantur* *afsatim* *eleganti* *vino*, *bonis* *carnibus* ac *pifcibus*, *deferunt* *patronum*, ac *fugiunt* in *bellum*.

B. Cuique *genti* est *fuis* *mos*. *Itali* *impendent* *minimum* *gulae*, *malunt* *pecuniam* *quam* *voluptatem*; et *sunt* *fobrii* *natura* *quoque*, *non* *solum* *instituto*.

A. Nunc *profecto* *non* *miror* *te* *reditiffe* *nobis* *tam* *exilem*, *fed* *demiror* *te* *rediffe* *omnino* *vivum*; *præfertim* *cum* *affueviffes* *antea* *capis*, *perdicibus*, *turturibus*, et *phasianis*.

B. Plane *perieram*, *nifi* *remedium* *reperitum* *fuiſſet*.

A. *Res* *male* *agitur*, *ubi* *eſt* *opus* *tot* *remediiſ*

But an *Hour* hardly ſuffices the *Germans* for *Breakfaſt*, as much for *Drinking*, an *Hour* and an *Half* for *Dinner*, two *Hours* for *Supper*; and *unleſs* they be filled *plentiſully* with *fine Wine*, good *Fleſh* and *Fiſh*, they forſake their *Maſter*, and fly into the *War*.

Every *Nation* has its own *Way*. The *Italians* beſtow very little upon the *Throat*, they had rather have *Money* than *Pleaſure*; and they are ſober by *Nature* too, not only by *Cuſtom*.

Now truly I do not wonder that you are returned to us ſo thin, but I wonder that you are returned at all alive, eſpecially when you were accuſtomed before to *Caponſ*, *Partridges*, *Pigeonſ*, and *Pheafantſ*.

I had certainly periſhed unleſs a *Remedy* had been found out.

The *Matter* is ill managed, where there is *Need* of ſo many *Remedies*.

B. Ef-

A.
genus
eopio
gans

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B. *Efeceram ut quarta pars pulli elixi daretur mihi jam languſcenti, in ſingula convivã.* I had prevailed *that* a fourth Part of a Pullet boiled ſhould be given me now languiſhing, for every Meal.

A. *Nunc incipies vivere.* Now you will begin to live.

B. *Non admodum. Exiguus pullus emebatur, ne multum impenderetur; cujuſmodi ſex non ſufficerent uni Poleno boni ſtomachi in jentaculum. Nec dabant cibum empto, ne eſſet quid impendii. Quare ala aut poples enecti macie, et ſemivivi coquebatur. Tecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant juſ ſemel atque iterum, nova aqua inſuſa ſubinde. Itaque poples veniebat ad me ſiccior pumice; et incipidiſ quovis putri ligno. Juſ erat niſi niſi mera aqua.* Not very much. A ſmall Pullet was bought, leſt much ſhould be expended; of which Sort ſix would not ſuffice one Polander of a good Stomach for Breakfast. Nor did they give Meat to it when bought, that there might not be any thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women ſupped of the Broth once and again. new Water being poured in now and then. Wherefore the Leg came to me drier than a Pumice-ſtone, and more inſpid than any rotten Wood. The Broth was nothing but mere Water.

A. *Et tamen audio genus avium eſſe illuc copioſiſſimum, et elegans et vile.* And yet I hear *that* Fowl is there very plentiful, and ſine and cheap.

P

B. Et

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B. Est prorsus, sed pecunia est carior illis.

It is indeed, but Money is dearer to them.

A. Dedisti satis pecuniarum, etiamsi occisisses Romanum pontificem, aut si minxisses ad sepulchrum divi Petri.

You have suffered Punishment enough, although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.

B. Sed audi reliquum fabulae. Scis esse in quaque hebdomada quinque dies, quibus vescimur carnibus.

But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

A. Nimirum.

Yes.

B. Itaque emebant duntaxat duos pullos. Die Jovis fingebant se oblitos emere, ne vel apponerent totum pullum eo die, vel aliquid superesset.

Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullat that Day, or something should be left.

A. Nam iste Antonius superat Plautinum Eucليونem. Sed quo remedio consulabas vitæ piscariis diebus?

Truly that Antronius outdoes Plautus's Euclion. But by what Remedy did you provide for Life on Fish Days?

B. Dederam negotium cuidam amico, ut emeret tria ova mihi meo are in singu-

I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for

illi
tui

Imo
piar
qui
tant
que
mone
habe
regio
rem
tati;
rabat
tes,
concili
morter
graviss

OPULENTIA SORDIDA. 165

los dies, *duo* in prandium, *unum* in cœnam. Sed heic quæ scemina pro recentibus care emptis supponebant semiputria. Ut crederem præclare mecum actas, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia; cæterum mulieres affracta sera, intra paucos dies exorbuerunt, Antronio non admodum irato.

A. Itane, nullus erat illic, qui miseresceret tui?

B. Miseresceret! Imo videbar illis quispam gluto et belluo, qui unus devorarem tantum ciborum. Itaque Orthogonus admonerat me subinde, ut haberem rationem ejus regionis; et consulem meæ incolumitati; et commemorabat aliquot nostrates, quibus edacitas conciliasset illic aut mortem, aut aliquem gravissimum morbum,

every Day, *two* for Dinner, *one* for Supper. But here likewise the Women for fresh ones dear bought put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money; but the Women having broken the Lot, in a few Days drank it off, Antronius not being very angry.

Ay, was there none there that pitied you?

Pitied! Nay I seemed to them some Glutton, and a Gormondixer, who alone devoured so much Meat. Therefore Orthogonus advised me now and then, to have a Regard to that Country, and take care of my Security; and he mentioned some of our Countrymen, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

Cum

166 OPULENTIA SORDIDA.

Cum is *videret* me ful-
 cire corpusculum qui-
 busdam deliciis, quas
 pharmacopola vendi-
 tant illic ex pineis
 nuc'leis, aut peponum,
 melonumque, fractum
 et assiduus laboribus,
 et inedia, et jam etiam
 morbo, subornat medi-
 cum amicum mihi ac
 familiarem, ut per-
 suadeat moderationem
 victus. Egit hoc me-
 cum diligenter; mox-
 que sensi subornatum,
 nec respondi tamen.
 Cum ageret idem me-
 cum accuratius, nec
 faceret finem admo-
 nendi, Dic mihi, in-
 quam, es regie vir, lo-
 queris isthæc serio an
 joco? Serio, inquit.
 Quid igitur suades ut
 faciam? Abstine a
 cœnis in totum; et
 adde vino, ut mini-
 mum, dimidium a-
 quæ. Risi præclarum
 consilium. Si cupis me
 extinguam, esset mors
 huic corpusculo, et
 raro et exili, et subti-
 lissimis spiritibus, ab-
 stinere vel semel a
 cœna. Habeo id com-
 pertum toties ipsa re,

which the Apothecaries sell
 there of Pine-kernels, or
 of Cucumbers, and Melons,
 being broken both with
 continual Fatigues and
 Fasting, and now also with
 a Distemper, he procures a
 Doctor, a Friend to me and
 Acquaintance, to persuade
 me to a Moderation of Diet.
 He treated upon this with
 me diligently, and pre-
 sently I perceived he was
 put upon it, yet I did not
 answer. When he treated
 upon the same thing with
 me more accurately, and
 did not make an End of
 advising me, Tell me, say
 I, excellent Sir, do you
 say those things in Earnest,
 or in Jest? In Earnest, says
 he. What then do you ad-
 vise me to do? Abstain
 from Suppers altogether;
 and add to your Wine, at
 least, half Water. I
 laughed at his famous Ad-
 vice. If you desire to have
 me dead, it would be
 Death to this poor Body,
 both thin and spare, and
 of very subtle Spirits, to
 abstain but once from Sup-
 per. I have found that so
 often by Experience, that I
 have no Mind to try again.
 And what do you think

ut

ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a cœna? Et jubes aquam addi tali vino? Quasi non præstaret bibere puram aquam quam sœculentam. Nec dubito quin Orthrogonus jusserit te loqui hæc. Medicus subrisit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quod arceam te a cœnis in totum; licebit gustare ovum et bibere semel, sic enim ipse vivo. Ovum coquitur in cœnam, capio inde dimidium vitelli, do reliquum filio, mox hausto semicyatho vini, studeo in multam noctem.

A. Num medicus prædicabat isthæc vera?

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonuerat medicum habitare illic; libuit videre illius regnum, erat autem dominicus

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Doctor smiled, and qualified his Advice. I do not say these things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper, I take from thence half of the Yoke, I give the rest to my Son, by and by having drank half a Glass of Wine, I study 'till late at Night.

Did the Doctor say these things truly?

Very truly, For I myself walking by chance along the Street, was coming from Prayers; and my Companion had told me that the Doctor lived there; I had a Mind to see his Kingdom, and it was the
P 3 dies :

dies: *pulsavi fores, aperta sunt; ascendi, offendo medicum prandentem cum filio, et eodem famulo: apparatus erant duo ova, nihil præterea.*

Lord's Day: I knocked at the Door, it was opened; I went up, I find the Doctor dining with his Son, and the same his Servant: The Provision was two Eggs, nothing besides.

A. Homines oportuit esse exsangues.

The Men must have been void of Blood.

B. Imo ambo erant pulchre habito corpore, vivido ac rubido colore, lætis oculis.

Nay both were of a good like Body, of a lively and ruddy Colour, with chearful Eyes.

A. Est vix credibile.

It is scarce credible.

B. At ego narro compertissima. Nec ille solus vivit ad istum modum, sed complures alii, et clari imaginibus, et re lauta. Polyphagia et polyposia, crede mihi, est res consuetudinis, non naturæ. Si quis assuescat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpsit totum bovem eodem die,

But I tell you things I know very well. Nor does he alone live after that Manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a Thing of Custom, not Nature. If any one would use himself by Degrees, he would improve to that Degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same Day.

A. Immortalem Deum! Si licet tueri va-

Immortal God! If it be possible to maintain letudinem

letudinem tam parvo one's Health with so little
victu, quantum impen- Victuals, how much Charge
diorum perit Germa- is lost by the Germans, Eng-
nis, Anglis, Danis, et lish, Danes, and Poles?
Polonis?

B. Plurimum baud Very much no doubt,
dubie, et quidem non and indeed not without
sine gravi detrimento greivous Prejudice both to
tum valetudinis, tum the Health, and also to a
ingenii. Man's Parts.

A. Sed quid obsta- But what hindered that
bat quo minus ille vic- Diet would not suffice you?
tus sufficeret tibi?

B. Quia assueveram Because I had been ac-
diversis, et erat serum- customed to different things,
jam mutare consue- and it was too late then
tudinem; quanquam to change a Custom; alio
exiguitas ciborum non the small Quantity of the
tam offendebat me Victuals did not so much
quam corruptio. Duo offend me as the Corruption.
ova poterant sufficere, Two Eggs might have suf-
si fuissent recens nata: ficed, if they had been new
cyathus vini erat sa- laid: A Glass of Wine was
tis, nisi vapida sœx enou-gh, but that dead Dregs
daretur pro vino: was given me for Wine:
dimidium panis alu- Half a Loaf would have fed
isset, nisi argilla dare- me, but that Clay was given
tur pro pane. me for Bread.

A. Antronium esse That Antronius should
adeo sordidum in tan- be so sordid in so much
tis opibus! Wealth!

B. Arbitror ejus I believe his Estate was
censum non fuisse in- not less than eighty thou-
170

tra Octoginta millia sand Ducats. Nor was
ducatorum. Nec erat there any Year, in which
ullus annus, quo lu the Gain of a thousand
crum mille ducatorum Ducats was not added to it,
non accederet, ut dicum to speak very sparingly.
parcissime.

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia? But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur; sed domi duntaxat, foris liguriebant, scor- They did use it; but at Home only, abroad they
 tabantur, ludebant ed at Dice. And whereas
 alea. Cumque pater the Father thought much to
 gravaretur impendere expend a Farthing on the
 teruncium in gratiam Account of the most honour-
 honestissimorum convi- able Guests, the young Fel-
 varum, juvenes per- lows lost sometimes sixty Du-
 debant interdum sexa- cats in one Night at Dice.
 ginta ducatos una
 nocte alea.

A. Sic solent perire quæ corraduntur sordibus. Verum incolumis e tantis periculis, quote confers? So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Danger, whither do you betake yourself?

B. Ad vetustissimum contubernium Gallo- To a very old Club of
 rum, sarturus quod French Men, to make up
 dispendii factum est what Loss I suffered there.
 illic.

DILU.



D I L U C U L U M.

A. **H**ODIE volabam te conventum, sed negabaris esse domi.

TO-DAY I was desirous to have met with you, but you were denied to be at Home.

B. Non mentiti sunt omnino. Non eram quidem tibi, sed eram tum mihi maxime.

They did not lye altogether. I was not indeed for you, but I was then for myself very much.

A. Quid ænigmatis est illud?

What Riddle is that?

B. Nosti illud vetus proverbium, Non dormio omnibus. Nec jocus Nasicae fugit te, cui volenti invisere familiarem Ennium, cum ancilla jussa heri, negasset esse domi; Nasica sensit et discessit. Cæterum ubi Ennius vicissim ingressus domum Nasicae, rogaret puerum num esset

You know that old Proverb, I do not sleep for all Men Nor does the Jest of Nasica 'scape you to whom desirous to visit his Friend Ennius, when the Maid by the Order of her Master, denied that he was at Home; Nasica perceived it, and departed. But when Ennius in his turn entering the House of Nasica, asked the Boy

io.

intus. *Nasica* clama-
vit de conclavi, in-
quiens, *Non sum do-*
mi. Quumque En-
nius agnita voce dix-
isset, Impudens, non
agnosco te loquentem?
Imò, inquit Nasica,
tu impudentior, qui
non habes fidem mi-
hi, cum ego credide-
rim tuæ ancillæ.

whether *he was within,*
Nasica shouted from the
Parlour, saying, I am not
at Home. And when En-
nius knowing his Voice
said, You impudent Fel-
low, do not I know you
speaking? Nay, says Na-
sica, you are more impu-
dent, who do not give Cre-
dit to me, whereas I trust-
ed your Maid.

A. *Eras fortassis*
occupator.

You were perhaps busy.

B. *Imo suaviter*
otiosus.

Nay sweetly idle.

A. *Rursum torques*
ænigmate.

Again you trouble me with
a Riddle.

B. *Dicam igitur*
explanate. *Nec di-*
cam ficum aliud quam
ficum.

I will tell you then plain-
ly. Nor will I call a Fig
any thing else than a Fig.

A. Dic.

Tell me.

B. *Altum dormie-*
bam.

I was fast asleep.

A. *Quid ais? At-*
qui octavo hora præ-
terierat jam, cum sol
furgat hoc mense ante
quartam.

What say you? But
the eighth Hour had passed
then, whereas the Sun ri-
seth this Month before the
fourth.

B. Li-

B. Libertum est soli
per me quidem surge-
re vel media nocte,
modo liceat mihi dor-
mire usque ad satieta-
tem.

It is free for the Sun for
me indeed to rise even at
Mid-night, so that it be
allowed me to sleep to Sa-
tisfaction.

A. Verum utrum
istuc accidit casu, an
est consuetudo?

But whether did that
happen by Chance, or is it
a Custom?

B. Consuetudo prorsus.

Custom entirely.

A. Atqui consuetudo rei non bonæ est pessima.

But the Custom of a
Thing not good is very
bad.

B. Imo nullus somnus est suavior quam post solem exortum.

Nay no Sleep is pleasant-
er than after the Sun is
risen.

A. Qua hora tandem soles relinquere lectum?

What Hour at last do
you use to leave your Bed?

B. Inter quartam et nonam.

Betwixt the fourth and
the ninth.

A. Spatium satis amplum. Regina vix tot horis comuntur, sed unde venisti in istam consuetudinem?

Time long enough.
Queens hardly are so ma-
ny Hours a dressing, but
how came you into that
Custom?

B. Quia solemus proferre convivium, lusus, et jocus in multam noctem. Pensa-

Because we use to
prolong Feasts, Games,
and Jest till late at
Night. We make up

bat
ties,
ing,
ter-
no

Au-

mus id dispendii matutino somno.

that Loss by Morning Sleep.

A. Vix unquam vidi hominem perditius prodigum te.

I scarce ever saw a Man more perniciously prodigal than you.

B. Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes.

It seems to me Frugality rather than Prodigality. In the mean time I neither consume Candles, nor wear Cloaths.

A. Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re.

Preposterous Frugality indeed to save Glass that you may lose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious thing, answered Time. Moreover, since it is agreed that the Morning is the best Part of the whole Day, you love to lose what is the most precious in the most precious Thing.

B. An hoc perit quod datur corpusculo?

Is that lost, which is given to the Body?

A. Imo detrahatur corpusculo, quod tum suavissime afficitur, maximeque vegetatur, cum reficitur tempestivo moderatoque somno, et corroboratur matutina vigilia.

Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with morning Watching.

B. Sep

B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce satienti nihil? What can be pleasant to one that perceives nothing?

B. Hoc ipsum est dulce sentire nihil molestiæ. This very thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam insomnia sunt molesta dormienti. But they are more happy in that Respect who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus saginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est sagina glirium, non hominum. Animalia quæ parantur epulis recte saginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum mallet obesum, an vegetum et habillem ad omnia munia? That is the Fattening of Dormice, not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him fat, or lively and fit for all Services?

B. Atqui non sum famulus. But I am not a Servant.

A. Sat est mihi,
quod malles minis-
trum aptum officiis
quam bene jaginatum.

It is enough for me, that
you had rather have a Ser-
vant fit for Service, than
well fattened.

B. Plane mallem.

Indeed I had rather.

A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
micilium, aut instru-
mentum. Tu certe
fateberis, opinor, ani-
mam esse principalem
portionem hominis,
corpus ministrum a-
nimi.

But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House, or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
of the Mind.

B. Esto, si vis.

Let it be so, if you will.

A. Cum tibi nolles
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
paras ignavum et obe-
sum ministrum ani-
mo?

Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and brisk,
why do you provide a lazy
and fat Servant for the
Mind?

B. Vincor veris.

I am overcome with
Truth.

A. Jam accipe aliud
dispendium. Ut animus
longe præstat corpori,
ita fateris opes animi
longe præcellere bona
corporis.

Now bear another Loss.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
excel the good things of the
Body.

B. Dicis

B. Dicis probabile. You say what is likely.

A. Sed inter bona animi, sapientia tenet primas. But amongst the good things of the Mind, Wisdom has the first Place.

B. Fateor. I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exbalari e ventriculo, quæ solent obnubilare domicilium mentis. No Part of the Day is more useful for the getting of this than the Morning, when the Sun rising fresh brings Vigour and Briskness to a'l things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno. I do not say nay.

A. Nunc supputa mihi quantum eruditionis possis parare tibi illis quatuor horis, quas perdis intempestivo somno. Now reckon up for me how much Learning you might get to yourself in those four Hours, which you lose in unreasonable Sleep.

B. Multum profecto. Much indeed.

A. Expertus sum plus effici in studiis, una hora matutina, quam tribus pomeridianis, idque nullo detrimento corporis. I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

Q 2

B. Au-

178 D I L U C U L U M.

B. Audivi.

I have heard so.

A. Deinde *reputa illud; si conseras in summam jacturam singulorum dierum, quantus cumulus sit futurus.*

Then *consider* that; if you cast up *into a Sum* the Loss of every Day, how great a *Mass* it will be.

B. Ingens profecto.

A huge one truly.

A. Qui *profundit gemmas et aurum temere, habetur prodigus, et accipit tutorem; qui perdit hæc bona tanto pretiosiora, nonne est multo turpius prodigus?*

He that *squanders away Jewels and Gold rashly*, is reckoned a *Prodigal*, and receives a *Guardian*; he that throws away *these* good things so much more precious, is not he much more scandalously prodigal?

B. Sic apparet, si perpendamus rem recte ratione.

So it appears, if we examine the *Matter* by right Reason.

A. Jam expendo illud quod Plato scripsit, nihil esse pulchrius, nihil amabilius sapientia, quæ si posset cerni corporeis oculis, excitaret incredibiles amores sui.

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than *Wisdom*, which, if it could be seen with bodily Eyes, would raise incredible Love of itself.

B. Atqui illa non potest cerni.

But that cannot be seen.

A. Fateor, corporeis oculis, verum cernitur oculis animi,

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind, quæ

quæ est potior pars hominis, et ubi est incredibilis amor, ibi oportet adfuit summa voluptas, quoties animus concreditur cum tali amica.

which is the better Part of Man, and where there is incredible Love, there must be the greater Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commuta somnum, imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lusus pereunt.

But in the mean time nightly Sports are lost.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exorians sol revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expergiscantur cum sole, quædam etiam saluent eum nondam apparentem, sed adver-

He loses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than when all Animals awake with the Sun, some also salute him not yet appearing but coming, with singing; when the Elephant adoreth the rising Sun, that

antem cantu; cum elephantus adoret orientem solem, hominem stertere diu post exortum solis? Quoties ille aureus splendor illustrat tuum cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vitæ tuæ? Non luceo in hoc ut dormiatis abditi, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: et nihil aliud quam stertis ad hanc lucernam, pulcherriam omnium?

B. Declamas belle.

A. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, parsimonia est sera in fundo.

B. Frequentissime, nam vinum est optimum in medio delio.

A. Atqui prima pars in vita nimirum adolescentia est optima.

Man should snore a long time after the Rising of the Sun? As often as that golden Splendor enlightens your Bed chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to loose the best Part of thy Life? I do not shine for this that you may sleep in private, but that you may mind the most honourable Things, No body lights a Candle that he may sleep, but that he may do some Work: And dost thou nothing else but snore by this Candle, the finest of all?

You declaim prettily.

Not prettily, but truly. Well, I doubt not but you have heard frequently that of Hesiod, Sparing is too late in the Bottom.

Very frequently, for Wine is the best in the Middle of the Cask.

But the first Part in Life, to wit, Youth, is the best.

A. Pr.

DILUCULUM. 181

A. Profecto sic est. Truly so it is.

B. At diluculum est hoc diei, quod adolescentia vitæ. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno? But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their morning Hours in Sleep?

A. Sic apparet, So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis? Is there any Possession that is to be compared with the Life of Man?

A. Ne universa gazæquidem Persarum. Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos? Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse mallet eripere vitam illi. I had rather take his Life from him.

B. Verum arbitror pejores et nocentiores, qui volentes reddunt vitam breviorē sibi. But I think them worse and more mischievous, who voluntarily make Life shorter to themselves,

A. Fateor si qui tales reperiuntur. I confess if any such are found.

B. Re-

B. Reperiuntur !
Imo omnes *similes* tui
faciunt id.

Found ! *Nay all like you*
do that.

A. Bona Verba.

Good Words.

B. Optima. *Re-*
puta sic cum tuo ani-
mo, nonne Plinius vi-
detur dixisse rectissime,
vitam esse vigiliam, et
hominem vivere hoc
pluribus horis, quo
maiores partem tem-
poris impenderit studi-
is ? Somnus enim est
quædam mors. Unde et
figitur venire ab infe-
ris, et dicitur germa-
nus mortis ab Homero.
Itaque quos somnus
occupat, nec censentur
inter vivos, nec inter
mortuos, sed tamen
potius inter mortuos.

Very good. *Think thus*
with your Mind, does not
Pliny seem to have said very
rightly, that Life is a
Watch, and that Man lives
so many the more Hours, by
how much the greater Part
of his Time he spends in
his Studies ? For Sleep is a
Sort of Death. From whence
also it is pretended to come
from Hell, and is called
the Brother-german of Death
by Homer. Wherefore those
whom Sleep seizeth are nei-
ther thought amongst the
Living, nor amongst the
Dead, but yet rather amongst
the Dead.

A. Ita videtur om-
nino.

So it seems indeed.

B. Nunc subducito
rationem mihi, quan-
tam portionem vitæ re-
scent sibi, qui singulis
diebus perdunt tres aut
quatuor horas somno.

Now cast up the Account
for me, how great a Part
of Life they cut off from
themselves, who every Day
lose three, or four Hours in
Sleep.

A. Video immen-
sam summam.

I see an immense Sum.

B. Non-

B. Nonne haberes *alcumistam* pro deo, qui posset *adjicere* decem annos summæ vitæ, et revocare *provestiorem* ætatem ad vigorem adolescentiæ?

Would not you reckon *the Alchymist* for a God, that could add ten Years to the Sum of your Life, and call back advanced Age to *the Vigour* of Youth?

A. Quid ni habere?

Why should I not reckon him so?

B. Sed potes præstare hoc tam divinum beneficium tibi.

But you may do *this* so divine a Benefit to yourself.

A. Quid sic?

How so.

B. Quia mans est *adolescencia* diei, juvenis fervet usque ad meridiem. Mox virilis ætas, cui succedit *vespera* pro senectâ; occasus excipit *vesperam*, velut mors diei. Parsimonia autem est *magnum* vestigal, sed nusquam majus quam *hic*. An non igitur adjunxit sibi ingens *lucrum*, qui desit perdere *magnam* partem vitæ, eamq; *optimam*?

Because *the Morning* is the Youth of the Day, Youth keeps warm 'till Noon. By and by the manly Age, after which comes the Evening for old Age; Sun-set succeeds the Evening, as the Death of the Day. And Frugality is a great Revenue, but no where greater than *here*. Has not he therefore procured to himself a huge Gain, who has ceased to lose a great Part of his Life, and that the best?

A. Prædicas vera.

You say true.

B. Proinde eorum queremonia videtur ad-

Wherefore *their Complaint* seems very impudent, *modum*.

modum inprudens, qui accusant *naturam*, quod finierit *vitam* hominis *tam angustis* spatiis, cum ipsi *sponte* amputent *sibi* tantum *ex eo* quod datum est. *Vita est longa satis* cuique, si dispensetur *parce*. Nec est *mediocris profectus*, si quis gerat *quæque* suo tempore. *A prandio* vix sumus *semibomines*, cum corpus onustum *cibis* aggravat *mentem*. Nec est tutum *evocare* spiritus *ab officina* stomachi, *peragentes* officium *concoctionis* ad superiora, *multo minus à cæna*. At homo est totus homo *matutinis* horis, dum corpus est *habile* ad omne ministerium, dum *alacer* animus *viget*, dum omnia organa *mentis* sunt *tranquilla et serena*, dum *particula divinæ auræ* spirat, ut ait ille, ac sapit suam originem, et rapitur ad *bonesta*.

A. Tu concionaris quidem eleganter.

who accuse *Nature* for having bounded *the* Life of Man *within* so narrow a Compass, *when* they of *their own* accord cut of from *themselves* so much of *that* which was given them. Life is long enough for every one, if it be disposed of *sparingly*. Nor is it a mean *Proficiency*, if a Man does *every thing* in its Time. After Dinner we are scarce *half Men*, when *the Body* loaded *with Meat* oppresses *the Mind*. Nor is it safe to call off the Spirits from *the Work-house* of the Stomach, performing the Offices of *Concoction* to the upper Parts, much less *after Supper*. But a Man is *wholly* Man in the morning Hours whilst *the Body* is fit for all Service, whilst *the chearful Mind* is vigorous, whilst all *the Organs* of the Mind are quiet and serene, whilst *the Particle of divine Air* breathes, as a certain one says, and has a Tincture of its Original, and is carried out to *honourable things*.

You preach indeed finely.

B. Fa-

B. Faber ararius
*ob vile lucellum surgit
ante lucem, et amor
sapientiæ non potest
expergefaceret nos, ut
audiamus saltem solem
evocantem ad inestimabile lucrum. Medici
fere non dant pharmacum nisi diluculo, illi
norunt aureas horas,
ut subveniant corpori,
nos non novimus eas ut
locupletemus et sanemus
animum? Quod si hæc
habent leve pondus
apud te, audi quid illa
cœlestis sapientia apud
Solomonem loquatur. Qui
vigilaverint ad me,
inquit, mane invenient
me. In mysticis psalmis,
quanta commendatio
matutini temporis? Mane
propheta extollit misericordiam
domini, mane ejus vox
auditur, mane ejus
deprecatio prævenit
dominum. Et apud
Lucam evangelistam,
populus expetens sanitatem
et doctrinam a domino,
confluit ad illum mane.
Quid suspiras?*

A Brazier for poor
Gain rises before Light,
and the Love of wisdom
cannot awake us, that we
may hear at least the Sun
calling us up to inestimable
Gain. Doctors commonly
give not Physick but in
the Morning; they know
the golden Hours, to
relieve the Body, do not
we know them to enrich
and cure the Mind? But
if these things have little
Weight with you, bear
what that heavenly Wisdom
with Solomon says, They
that watch for me says
he, in the Morning shall
find me. In the mystical
Psalms how great is the
Commendation of the
morning Time? In the
Morning the Prophet extols
the Mercy of the Lord,
in the Morning his Voice
is heard, in the Morning
his Prayer prevents the
Lord. And in Luke the
Evangelist, the People
desiring Health and
Instruction from the Lord,
flock in to him in the
Morning. Why do you
sigh?

A. Vix teneo lachrymas, cum subit quantam jacturam vite fecerim.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

B. Est superuacuum discrucari ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe hoc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

It is needless to be tormented for those things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mones bene, sed diutina consuetudo jam facit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

Puh! A Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those things to which you have been long used.

B. Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox vertit in summam voluptatem, ut non oporteat te pœnitere brevis molestiæ.

At the Beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it into the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Ve-

DILUCULUM. 1

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si *esses* septuagenarius, non retraberem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est quod ista ætas non possit vincere, si adsit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to now you are scarce past the seventeenth Year, I believe And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut fiam philologus ex philypo.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si *facieris id*, scio satis, post paucos dies, et gratulaberis serio tibi, et ages mihi grates, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to yourself, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

Eu **Q**UAS *novas*
aves *video*
hic? *Nisi*
animus *fallit* me, aut
oculi *prospiciunt* pa-
ram, *video tres veteres*
congruones meos con-
fidentes, Pampyrum,
Polygamum, et Gly-
cionem.

W^{HAT} *new* Birds do
I see here? *Unless*
my Mind *deceives* me, or
my Eyes *discern* but little,
I see three old Companions
of mine sitting together,
Pampyrus, Polygamus, and
Glycion.

Pa. Quid tibi vis
cum vitreis oculis, fas-
cinator? *Congraders*
propius Eusebi.

What do you mean with
your glass Eyes, you Wi-
zard? Come nearer Eu-
sebius.

Po. Salve Eusebi,
multum exoptate.

God save you Eusebius,
much *longed for.*

Gly. Sit bene tibi
optime vir.

May it be well with you
very good Sir.

Gly. Una salute, sal-
vete omnes. Quis deus
aut casus felicior deo
conjunxit nos? Nam

In one Salutation, God
save you all. What God,
or Chance more lucky than
a God, has joined us? For
nemo

COLLOQUIUM SENILE. 189

nemo nostrum vidit alium jam quadraginta annis, opinor. Mercurius non potuisset contrahere nos in unum melius suo caduceo. *none of us has seen another now this forty Years, I think. Mercury could not have brought us together better with his Rod.*

G. Quid agitis hic? What are you doing here?

Pa. Sedemus. We are sitting.

Eu. Video, sed qua de causa? I see, but for what Cause?

Po. Operimur currum, qui debebat nos Antwerpiam. We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum? To the Mart?

Po. Scilicet; sed spectatores magis quam negotiatores. Yes; but Spectators more than Traders.

Eu. Et nobis est iter eodem. Verum quid obstat, quo minus eatis? And I am travelling to the same Place. But what binds that you do not go?

Po. Nondum convenit cum aurigis. We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum; sed visne ut imponamus illis? A hard Kind of Men: But are you willing that we should impose upon them?

Po. Liberet si liceret. It would please me if it could be.

R 2

Eu. Si-

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Eu. Simulemus nos
ille abire simul pedi-
us.

Let us pretend *that we*
will go together on Foot.

Po. Credant citius
cancros volaturos,
quam nos tam grandes
consecuturos hoc iter
pedibus.

They would believe
sooner that Crabs would fly,
than *that we* so elderly should
dispatch *this* Journey on
Foot.

Gl. Vultis rectum
ac verum consilium?

Would you have *right*
and true Advice?

Po. Maxime.

Yes.

Gl. Illi potant, quo
utius faciunt id, hoc
pl^{us} periculi erit, ne
ubi deiciant nos in
lutum.

They are drinking, the
longer they do that, so
much the more Danger
will there be, *lest some*
where they throw us into
the Dirt.

P. Oportet venias
tamodum diluculo, si
stelis aurigam sobrium.

You must come *very*
early, if you will have a
Coachman sober.

Gl. Quo pervenia-
mus maturius Antwer-
pam, stipulemus eur-
com nobis quatuor
solis. Censeo tantillum
periculi contemnen-
dum. Hoc damnum
perhibetur multis com-
moditatibus. Sedebi-
mus commodius, ac tran-
quillius gemus hoc iter suavis-
sime mutuis fabulis.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four
alone. I think that so lit-
tle Money is to be despised.
This Loss will be made up
by many Conveniences. We
shall sit more conveniently, and
shall pass this Journey most
sweetly in mutual Stories.

Po. Gly-

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Po. Glycion *suadet*
recte.

Glycion *advifes* right.

Gl. Transegi. Con-
scendamus. Vah! nunc
libet vivere, postea-
quam contigit mihi
videre sodales olim ca-
rissimos, ex tanto in-
tervallo.

I have bargained. *Let us*
go in. Oh! now I have
a Mind to live, after it has
happened to me to see Com-
panions formerly very dear,
after so long an Interval.

Eu. Ac *videor* mihi
repubescere.

And I *seem* to myself to
grow young again.

Po. Quot *annos*
supputatis, ex quo con-
viximus Lutetiae?

How many Years do you
count it since we lived to-
gether at Paris?

Eu. Arbitror non
pauciores quadraginta
duobus.

I think no fewer than for-
ty two.

Po. Tum *videbamur*
omnes aequales.

Then we *seemed* all of an
Age.

Eu. Ita *eramus* ser-
me, aut si erat quid
discriminis, erat per-
pusillum.

So we were almost, or if
there was any thing of Dif-
ference, it was very little.

Pa. At nunc quanta
inequalitas? Nam
Glycion habet nihil
senii, et Polygamus
queat videri hujus
avus.

But now how great is the
Inequality? For Glycion has
nothing of old Age, and
Polygamus might seem his
Grand-father.

Eu. Profecto sic
res habet. Quid rei
in causa?

Truly so the Thing is.
What Thing is the Occasion?

R 3

Pa. Quid?

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Pa. Quid? *Aut hic
essavit ac resistit in
sursum, aut ille ante-
vertit.*

What? *Either he has
loitered and stopped in the
Race, or the other has out-
ran him.*

Eu. Oh! *anni non
cessant, quantumvis
homines cessent.*

Oh! *Years do not loiter,
how much soever Men may
loiter.*

Po. Dic *bona fide,
Glycion, quot annos
numeras?*

Tell me *in good Faith,
Glycion, how many Years
do you reckon?*

Gl. Plures *quam
ducatos.*

More *than Ducats.*

Po. Quot *tandem?*

How many *at last?*

Gl. Sexaginta *sex.*

Sixty *few.*

Po. Sed quibus *ar-
bus remoratus es
senectutem? Nam ne-
que canities, neque
rugosa cutis adest. O-
culi vigent, series
entium utrinque ni-
ta, color est vividus,
corpus succulentum.*

But by what *Arts* have
you kept off *old Age?* For
*neither Hoariness, nor a
wrinkled Skin* is yet come
upon you. *The Eyes* are
brisk, *the Row of Teeth on
each side* is neat, *the Colour*
is lively, and the *Body full
of Blood.*

Gl. Dicam *meas
artes, modo tu narres
nobis vicissim tuas
artes, quibus accele-
rasti senectutem,*

I will tell *my Arts, so be
you tell us again your Arts,
by which you hastened on
old Age.*

Po. Recipio *me fac-
turum. Dic igitur,*

I undertake *that I will
do it. Tell us then, whi-
quo*

COLLOQUIUM SENILE. 193

quo contulisti te reliſta ther did you betake yourſelf
Lutetia ? after you left Paris ?

Gl. Recta in pa- Directly into my Country.
triam. Commoratus Having ſtaid there almoſt
illic fere annum, cœpi a Year, I began to conſider
diſpicere de eligendo about chooſing a Way of
genere viæ. Quam Life. Which Thing I be-
rem ego credo habere lieve to have no ſmall Mo-
non leve momentum ment towards Happineſs.
ad felicitatem. Cir- I conſidered what ſucceeded
cumſpiciebam quid with any one, what did
ſuccederet cuiquam, otherwiſe.
quid ſecus.

Po. Miror fuiſſe I wonder you had ſo
tibi tantum mentis, much Senſe, whereas no-
cum nihil fuerit nu- thing was more trifling than
gacius te Lutetiæ. you at Paris.

Gl. Tum ætas fe- Then my Age allowed
rebat; et tamen, o it; and yet, good Sir, I
bone, non gelli omnem did not manage the whole
rem hic meo marte. Affair here by my own
Conduct.

Po. Mirabar. I wondered.

Gl. Priuſquam ag- Before I attempted any
grederer quidquam, thing, I went to one of
adii quendam e civi- the Citizens, elderly, very
bus, grandem natu, wiſe by long Experience in
prudentiſſimum longo Affairs, and very well ap-
uſu rerum, et proba- proved of by the Teſtimony
tiſſimum teſtimonio to of the whole City, and in
tius civitatis, ac meo my Judgement very happy
iudicio, feliciffimum too.
etiam.

Eu. Sa-

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Eu. Sapiebas.

You were wise.

Gl. Usus *hujus* consilio duxi uxorem.

Using *his* Advice, I married a Wife.

Po. Pulchre dotatam?

With a good Fortune?

Gl. Mediocri dote: ea res cessit mihi plane ex animi sententia.

With a moderate Fortune: That Thing fell out to me truly according to my Heart's Desire.

Po. Quot annos natus eras tum?

How many Years old were you then?

Gl. Ferme viginti duos.

Almost twenty two.

Po. O felicem te!

O happy you!

Gl. Non debeo totum hoc fortuna, ne quid erres.

I do not owe all this to Fortune, do not mistake.

Po. Qui sic?

How so?

Gl. Dicam, alii diligunt priusquam deligant, ego delegi judicio, priusquam diligerem, et tamen duxi hanc magis ad posteritatem, quam ad voluptatem. Vixi cum ea suavissime non plures octo annos.

I will tell you, others love before they choose, I chose judiciously, before I loved, and yet I married her more for Issue than for Pleasure. I lived with her most pleasantly no more than eight Years.

Po. Re-

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Po. Reliquit or- Did she leave you child-
bum? less?

Gl. Imo duo filii, Nay two Sons, and as
totidemque filia super- many Daughters survive
sunt. ber.

Po. Vivisne priva- Do you live a private
tus, an fungeris magi- Person, or do you bear any
stratu? Office?

Gl. Est mihi pub- I have a publick Office.
licum munus. Majora Greater Places might have
poterant contingere, fallen to me, but I chose this
verum delegi hoc for myself, because it had
mibi, quod haberet so much of Honour, that it
tantum dignitatis, ut would secure me from Con-
vindicaret me a con- tempt, but not at all liable
temptu, ceterum mini- to troublesome Business. So
ne obnoxium molestis there is no reason that
negotiis. Ita nec est any one should object that
quod quisquam objiciat I live for myself. And
me vivere mihi. Et I have it in my Power to
est unde dem operam be serviceable to my Friends
amicis quoque nonnun- too sometimes: content with
quam: contentus hoc this, I sought no more:
ambii nihil magis: But I bore my Office so,
verum gessi magistra- that Dignity accrued to it
tum sic ut dignitas from me. I reckon this
acceverit illi ex me. handsomer than to borrow
Ego duco hoc pulchri- Dignity from the Splendour
us quam sumere mutuo of an Office.
dignitatem ex splen-
dore muneris.

Eu. Nihil verius. Nothing more true.

Gl. Sic.

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Gl. Sic consenui inter meos cives ~~charis~~ omnibus.

Thus I grew old amongst my Citizens dear to all.

Eu. Istuc est difficilimum, cum dictum sit non abs re, cum qui habet neminem inimicum, nec habere quengquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness,

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi memet nullis negotiis, sed precipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erit iuvandus, benefacio illi sic, ut parem nullam inimicum mihi hac de causa. Et si quid similitatis ortum fuerit alicunde, aut lenio purgatione, aut extingue officijs, aut patior intermori dissimulatione. Abstineo

Envy uses to attend upon extraordinary Happiness. A Mean is safe. And this was my constant Care, not to procure to myself any Advantage by the Disadvantage of others. I thrust myself into no Business, but especially kept myself from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to myself upon that Account. And if any Difference arises on any hand, I either soften it by clearing myself, or quash it by Kindness, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I had rather seem-

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semper a contentione; suffer the Loss of Money
 quæ si inciderit, malo than Friendship. In other
 facere jacturam rei things I act a Mitio, I
 quam amicitiae. In smile upon all Men; I sa-
 cæteris ago quendam lute and re salute kindly. I
 Mitionem, arrideo oppose no Man's Inclinati-
 omnibus; saluto et ons. I condemn the Usage
 resaluto benigniter. or Actions of no Man. I
 Repugno nullius animo. prefer myself before no body.
 Damno institutum aut What I would have conceal-
 factum nullius: præ- ed, I trust to no body: I
 fero me nemini: quod examine not into other Men's
 velim taceri, credo ne- Secrets, and if by chance I
 mini: non scrutor ali- knew any thing, I never
 orum arcana, et si blab it. I either hold my
 forte novi quid, nun- Tongue of those who are
 quam effutio. Aut ta- not present, or speak friend-
 eco de his qui non sunt ly and civilly. A great
 præsenties, aut loquor Part of the Quarrels amongst
 amice ac civiliter. Men arises from the Intem-
 Magna pars simulta- perance of the Tongue. I
 tum inter homines na- neither excite nor promote
 citur ex intemperantia other Men's Quarrels. But
 linguæ. Nec excito wheresoever an Opportunity
 nec alo alienas simulta- is given, I either put an
 tes. Sed ubicunque end to them, or lessen them.
 opportunitas datur, aut By these Means hitherto I
 extinguo, aut mitigo. have avoided Envy, and
 His rationibus hæte- preserved the Good-will of
 nus vitavi invidiam, my Citizens.
 et alui benevolentiam
 meorum civium.

Pa. Non sensisti Did not you find a single
 celibatum gravem? Life troublesome?

Gl. Nihil unquam Nothing ever happened
 accidit mihi quidem to me indeed more bitter in
 acer-

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acerbius in vita morte uxoris: at optassem vehementer, illam consensescere una mecum, et frui communibus liberis; sed quando visum est aliter superis, judicavi sic expedire magis utrique; neque putavi causam cur discruciarer me inani luctu, præsertim cum is nihil prodesset defunctæ.

my Life, than the Death of my Wife: And I could have wished mightily, that she might have grown old together with me, and enjoyed our common Children; but since it seemed otherwise to God, I judged it so to be better for both: Neither did I think there was any Cause why I should torment myself with vain Mourning, especially since that would do no good to the deceased.

Po. Nunquamne incessit libido repetendi matrimonii, præsertim cum istud cessisset feliciter?

Had you never a Desire to marry again, especially since it fell out luckily.

Gl. Incessit libido; sed duxeram uxorem causa liberorum; non duxi rursus causa liberorum.

I had Desire; but I had married a Wife for the Sake of Children; I did not marry again for the Sake of Children.

Po. At est miserum cubare solum totas noctes.

But it is miserable to lie alone whole Nights.

Gl. Nihil est difficile volenti. Tum cogita quantas commoditates cælibatus habeat. Quidam decerpunt ex omni re, si

Nothing is difficult to one that is willing. Then consider how great Advantages a single Life has. Some take out of every Thing, if any Inconveniency quid

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quid incommodi inest : *qualis ille Crates videtur fuisse, cujus titulo fertur epigramma colligens mala vitæ. Istud proverbium placet his, optimum non nasci. Metrodorus arridet mihi magis, decerpens undique, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic, ut oderim vel expetam nihil vehementer. Ita fit, ut si quid boni contingat, non efferar aut insolescam, si quid decedat, non admodum crucier.*

is in it ; Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, 'tis best not to be born Metrodorus pleases me more, gathering from all sides, if any Good be in a thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any Good happens to me, I am not elated or insolent ; if any thing is lost, I am not much troubled.

Po. Næ tu es philosophus sapientior Thalete ipso, si quidem potes istud.

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

Gl. Si quid ægritudinis obortum est animo, ut vita mortalium fert multa hujusmodi, ejicio ex animo protinus, sive sit ira ex offensa, sive quid aliud factum indigne.

If any thing of Trouble arises in my Mind, as the Life of Mortals produces a great many things of this kind, I cast it out of my Mind immediately, whether it be Anger from any Offence, or any thing else done unworthily.

Po. At sunt quædam injuriæ quæ mo-

But there are some Injuries which would raise
S
veant

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vacant stomachum vel placidissimo: et tales sunt frequenter offensæ famulorum.

Resentment even in the meekest Man: And such are frequently the Offences of Servants.

Gl. *Patior nihil resistere in animo: si queam mederi, medeor: sin minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? Patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.*

I suffer nothing to settle in my Mind: If I can cure it, I do cure it: But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Eu. *Nihil mirum tu si non senescis, qui sis tali animo.*

No Wonder if you do not grow old, who are of such a Mind.

Gl. *Atque adeo ne reticeam quid apud amicos, cari cum primis ne committerem quid flagitii, quod posset esse pro'ro vel mihi vel meis liberis; nam nihil est irrequietius animo conscio sibi male. Quod si quid culpæ sit admissum, non eo cubitum, priusquam recon-*

And accordingly that I may not conceal any thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to itself of any thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God.
ciliario

ciliario *me* Deo. *To agree well with God is*
Convenire bene cum the Fountain of true Tran-
 Deo *est* sons *veræ* quility : For Men cannot
 tranquillitatis : *nam* hurt them much, who live
homines non possunt so.
nocere his magnopere,
qui vivunt sic.

Eu. Num *quando* Whether *at any Time* does
 metus *mortis* the Fear of Death torment
te ? you ?

Gl. Nihilo *magis* No *more than the Day*
quam dies of my Birth troubles me. I
nativitatis know I must die. That
macerat. Trouble perhaps would take
 Scio *mori-* away from me some Days
endum. of my Life, however it
 Ista *solicitudo* could add nothing. Where-
 fortassis *adimat* fore I commit this whole
 mihi *mihi* Care to God. I mind no-
aliquot dies vitæ, thing else but that I may
certe posset live well and pleasantly.
adjicere ni-
 bil. Itaque *committo*
 hanc *totam* curam
 Deo. Ipse *curo* nihil
aliud quam ut vivam
bene suaviterque.

Po. At ego *senesce-* But I should grow old
rem tædio, with Weariness, if I should
 si *degerem* live so many Years in the
 tot *annos in eadem* same City, although it
 urbe, *etiamsi contin-* should happen to me to live
gat vivere Romæ. at Rome.

Gl. Mutatio *loci* The Change of Place
quidem habet nonni- indeed has something of
 hil *voluptatis ;* Pleasure ; but as Travelling
 vero *ut...* into foreign Countries
peregrinationes gives Prudence perhaps, so
 longinquæ *addunt* has it very much Danger.
 prudentiam *fortasse,*
 S 2 ita

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ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssis, per omnes terras marique. Habeo prædiolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi forsuscus ex urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in urbem: nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

I seem to myself to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I rowed about twenty whole Years, after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refreshed there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sailed back from the Islands lately found out.

Eu. Non adjuvas valetudinem pharmacis?

Do not you support your Health by Physick?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potiones. Si quid lassitudinis oboritur, propello malum moderatione victus, aut rusticatione.

I have nothing to do with the Doctors. I have neither opened a Vein at any Time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu. Nihilne tibi cum studiis?

Have you nothing to do with Studies? Gl.

Gl. Est; nam in his est præcipua oblectatio vitæ. Verum oblecto, non macero me his. Siquidem studio vel ad voluptatem, vel ad utilitatem vitæ, non autem ad ostentationem. A cibo aut pascor literatis fabulis, aut adhibeo lectorem. Nec unquam incumbo libris ultra horam. Tum surgo, et arrepta testudine, vel cantillo obambulant paulisper in cubiculo, vel repeto mecum quod legerim, et si congerro est in promptu, refero; mox redeo ad librum.

Eur. Dic bona fide, sentis nulla incommoda senectutis, quæ feruntur esse plurima?

Gl. Somnus est aliquanto deterior, nec est memoria perinde tenax, nisi infixero aliquid. Liberavi meam fidem, exposui vobis meas magicas artes, quibus alio meam juventutem. Nunc referat Polygamus pari

I have; for in these is the chief Diversion of my Life. But I divert, not torment myself with them, For I study either for Pleasure, or for the Convenience of Life, and not for Ostentation. After Meat I am either cheared with learned Stories, or I employ a Reader. Nor do I ever mind my Books above an Hour. Then I rise, and taking up my Fiddle, I either play whilst I walk a little in my Chamber, or I run over with myself what I have read, and if a Companion be at hand, I relate it to him; by and by I return to my Book.

Tell me in good Truth, do you perceive no Inconveniencies of old Age, which are reported to be very many?

My Sleep is something worse, nor is my Memory so tenacious, unless I fix any thing in it. I have discharged my Credit, I have related to you my magical Arts, whereby I keep up my Youth. Now let Polygamus relate with the like Faithfulness, how

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*fide, unde collegeris he contracted so much old
tantum senii. Age.*

Po. Equidem ce- Truly I will conceal no-
labo nihil tam fidos thing from so faithful Com-
sodales. panions.

Eu. Narrabis etiam You will tell it too to
taciturnis. those that will hold their
Tongues.

Po. Cùm agerem When I lived at Paris,
Lutetiæ, ipsi nostis you yourselves know how
quam non abhorruerim far I was from disliking
ab Epicuro. Epicurus.

Eu. Sane memini- Indeed we do remember,
mus, sed arbitrabamur but we thought that you
te relietum istos mo- would leave those Manners
res una cum adolescen- together with your Youth
tia Lutetiæ. at Paris.

Po. Ex multis quas Of many which I had
admirari illic, abduxi and there, I carried one
unam mecum domum, with me Home, and her
eamque gravidam. with Child.

Eu. In paternas Into your Father's
ædes? House?

Po. Recta; sed Directly; but pretending
mentitus eam esse that she was the Wife of a
conjugem cujusdam a- certain Friend of mine, who
mici mei, qui venturus would come by and by,
esset mox.

Eu. Credidit pater Did your Father believe
id? it?

Po. Imo

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Po. Imo *olfecit* rem intra quatrídum. Mox fuere *sæva* jurgia. Nec tamen *temperabam* interim ab *conviviis*, ab *alea*, *cæterisque* malis *artibus*. Quid multis? Cum pater non *faceret* finem *objurgandi* negans se velle *alere* tales *gallinas* domi, ac subinde *minitans* *abdicationem*, *verti* solum, et *demigravi* alio cum mea *gallina*. Ea genuit mihi aliquot pullos.

Gl. Unde res *suppetebat*?

Po. Mater *dabat* nonnihil *furtim*, ac *præterea* plus satis *æris* alieni *conflatum* est.

Eu. Reperiebantur tam fatui ut crederent tibi?

Po. Sunt qui credant nullis libentius.

Eu. Quid tandem?

Po. Tandem cum pater serio pararet *abdicationem*, amici *intercesserunt*, et *composuerunt* hoc bellum his legibus, ut ducerem uxorem *nostratam*, et *repudiarem* Gallam.

Nay he *smelt out* the Matter *within* four Days. Presently there was cruel Scolding. Nor yet did I *abstain* in the mean time from Feasts, from Dice, and other bad Arts. What needs many Words? When my Father would not make an End of Scolding, denying that he would keep such Hens at Home, and now and then threatening to discard me, I ran away, and removed to another Place with my Hen. She brought me some Chickens.

Where had you Money?

My Mother gave me something by *stealth*, and besides more than enough of Debt was contracted.

Were there any found so foolish as to trust you?

There are those who trust none more willingly.

What at last?

At last, when my Father in earnest was preparing to *disinherit* me, Friends *interceded*, and made up this *Disference* upon these Terms, that I should marry a Woman of our own Country, and divorce my French Woman.

Eu. Erat

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Eu. Erat uxor ?

Was she your Wife ?

Po. Verba futuri temporis intercesserant, sed congressus præsentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa ?

How could you then part from her ?

Po. Post rescitum est esse meæ Gallæ maritum Gallum, unde subduxerat se pridem.

Afterwards it was known that my French-woman had a Husband a French-man, from whom she had withdrawn herself long before.

Eu. Habes ergo uxorem nunc ?

Have you therefore a Wife now ?

Po. Non nisi hanc octavam

But this eighth.

Eu. Octavam ! Non dictus es Polygamus sine augurio. Fortasse omnes decesserunt steriles.

An eighth ! You were not called Polygamus without Augury. Perhaps they all died barren.

Po. Imo nulla non reliquit aliquot catulos domi meæ.

Nay every one left some young ones in my House.

Eu. Ego malim tot gallinas, quæ ponerent ova mihi domi. Non tædet polygamia ?

I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often ?

Po. Adeo tædet, ut si hæc octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet me, quod non liceat habere duinas aut ternas, cum

I am so weary, that if this eighth should die To-day, I would marry a ninth the next Day after To-morrow. Nay this vexes me, that it is not lawful to have two or three, when

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unus gallus possideat one Cock has so many
tot gallinas. Hens.

Eu. Equidem haud Truly I do not wonder,
miror, si parum pin- if you are not fat, and that
guisti, quodque colle- you have contracted so much
ris taptum senii: nam of old Age: For nothing
nihil accelerat senectu- hastens on old Age so much
tem æque quam im- as excessive and unseasonable
modicæ atque intempe- Drinking, extravagant Love
sivæ compotationes, of Women, and immoderate
impotentes amores mu- Wantonness. But who
lierum, et immoderata maintains your Family?
salacitas. Sed quis
alit familiam?

Po. Mediocris res A small Estate came to
accessit ex obitu pa- me by the Death of my Pa-
rentum, et laboratur rents, and I work hard
gnaviter manibus with my Hands.

Eu. Descivisti igi- You have deserted there-
tur a literis. fore from Letters.

Po. P ane ab equis, Indeed from Horses, as
quod aiunt, ad asinos; they say, to Asses; of a Man
ex heptatechno factus of seven Arts I am become a
faber monotecnus. Workman of one Art.

Eu. Miser!
Poor Man!

Po. Nunquam vixi I never lived a single Man
cælebs ultra decem dies, above ten Days, and always
semperque nova nupta a new-married Wife expelled
expulit veterem luc- my old Sorrow. You
tum. Habetis summam have the Sum of my Life in
vitæ meæ bona fide. good Earnest. And I wish
Atque utinam Pampy- Pampyrus would tell us too
rus narret nobis quoq; the Story of his Life, who
fabulam suæ vitæ, qui bears Age well enough. For,
portat ætatem belle unless I am mistaken, he is
fatis. Nam, ni fallor, elder than me by two or
est grandior me duo- three Years.
bus aut tribus annis.

Pa. Di-

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Pa. Dicam equidem, si vobis vacat audire tale somnium.

Eu. Imo erit voluptas audire.

Pa. Ubi rediissem domum, statim senex pater cepit urgere me, ut amplecterer aliquod genus vitæ, unde non-nihil quaesitus accederet rei familiari: at post longam consultationem negotiatio placuit.

Po. Miror hoc genus vitæ arrisisse potissimum.

Pa. Eram natura ficiens cognoscendi novas res, varias regiones, urbes, linguas, ac mores hominum. Negotiatio videbatur maxime appositae ad id: ex quibus nascitur prudentia.

Po. Sed misera, videlicet, quæ sit emendatior plerumque magnis malis.

Pa. Sic est. Itaque pater numeravit satis amplam sortem, ut auspicerer negotiationem. Simulque uxor cum magna dote ambebatur, sed ea forma, quæ poterat com-

I will tell you indeed if you are at leisure to hear such a Dream.

Nay it will be a Pleasure to hear it.

When I had returned Home, immediately my aged Father began to urge me to embrace some Way of Life, whereby something of Increase might accrue to our Estate: And after long Consultation, Merchandise pleased me.

I wonder that this Kind of Life pleased you especially.

I was by Nature greedy of knowing new Things, divers Countries, Cities, Languages, and Manners of Men. Merchandise seemed the most apposite to that Purpose: From which things ariseth Prudence.

But miserable, to wit, what is to be bought for the most part with great Evils.

So it is. Wherefore my Father gave me a good large Stock, that I might begin my Merchandise. And at the same time a Wife with a great Fortune was courted, but of that Beauty, which might recommendare

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mendare et indota-
tam.

Eu. Successit ?

Pa. Imo priusquam
redirem domum, et
fors et usura periit

Eu. Naufragio for-
tasse.

Pa. Plane naufra-
gio, nam impegimus
in scopulum periculosi-
orem quavis Malea.

Eu. In quo mari
occurrit iste scopu-
lus ? Aut quod nomen
habet ?

Pa. Non possum
dicere mare ; sed sco-
pulus est infamis exi-
tiis multorum. Lati-
ne dicitur Alea ; quo-
modo vos Græci no-
minetis nescio.

Fu. O te stultum !

Pa. Imo pater stul-
tior, qui crederet tan-
tam summam adoles-
centi.

Gl. Quid factum
est deinde ?

Pa. Nihil est factum,
sed cæpi cogitare de
suspendio.

Gl. Erat pater adeo
implacabilis ?

Pa. Interim excidi
ab uxore, miser. Nam
parentes puellæ simul

commend one even without
a Fortune.

Did it succeed ?

Nay before I returned
Home, both Principal and
Use was gone.

By Shipwreck perhaps.

Plainly by Shipwreck, for
we struck upon a Rock more
dangerous than any Malea.

In what Sea occurs that
Rock ? Or what Name has
it ?

I cannot tell the Sea ; but
the Rock is infamous for
the Ruin of many. In La-
tin it is called Alea ; how
you Greeks name it I know
not.

O you Fool !

Nay my Father was more
foolish, who trusted so great
a Sum to a young Man.

What was done then ?

Nothing was done, but I
began to think of Hanging
Was your Father so im-
placable ?

In the mean time I was
balked of my Wife, poor
Man. For the Parents of
atque

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atque cognoverunt hæc auspicia, renunciarunt affinitatem; et amabam perditissime.

Gl. Miseret me tui. Sed interim quid consilii tentatum est?

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an conjicerem memet aliquo in monasterium.

Eu. Crudele consilium. Scio utrum eligeris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adeo totus displicebam mihi.

Gl. Atqui complures dejiciunt se eo, ut vivant suavius.

Pa. Corraso viatico subduxi me furtim procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum canonicus ex horum genere,

the Girl, as soon as they knew these Omens, renounced Affinity with me; and I loved most desperately.

I pity you. But in the mean time what Course was tried?

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with myself, whether I should hang myself, or put myself some where into a Monastery.

A cruel Resolution. I know which you chose, the milder Kind of Death.

Nay what seemed to me then the more cruel, so entirely did I displease myself.

But a great many put themselves in there, that they may live more pleasantly.

Having scraped together Money for my Journey, I withdrew myself privately to a great Distance from my Country.

Whither at last?

Into Ireland There I was made a Canon of their Kind, who are Linen qui

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qui sunt linei extime,
lanei intime.

Gl. Hybernasti igitur apud Hibernos?

Pa. Non. Sed versatus apud hos duos menses, navigavi in Scotiam.

Gl. Quid offendit te apud illos?

Pa. Nihil nisi quod illud institutum videbatur mihi mitius quam pro meritis ejus qui erat dignus non uno suspensio.

Eu. Quid fecisti in Scotia?

Pa. Illic ex lineo factus sum pelliceus apud Carthusios.

Eu. Homines plane mortuos mundo.

Pa. Ita visum est mihi cum audirem illos canentes.

Gl. Quid mortui canunt etiam? Quot menses egisti apud illos Scotos?

Pa. Propemodum sex.

Gl. O Constantiam!

Eu. Quid offendit illuc?

Pa. Quia vita visa est mihi levis et deli-

without, and Woollen within.

Did you winter then amongst the Irish?

No. But having been with them two Months, I sailed into Scotland.

What offended you among them?

Nothing but that that Constitution seemed to me more gentle than to suit the Deserts of him who was worthy not of a single Hanging.

What did you do in Scotland?

There of a Linen Man I become a Leather one amongst the Carthusians.

Men plainly dead to the World.

So it appeared to me when I heard them singing.

What do the Dead sing too? How many Months did you spend with those Scots?

Almost six.

O Constancy!

What offended you there?

Because the Life seemed to me lazy and nice; then

T

cata

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cata; deinde reperi multos illic cerebri non admodum sani, ob solitudinem, ut arbitror. Mihi erat parum cerebri, verebar ne totum periret.

Po. Quo devolasti deinde?

Pa. In Galliam. Reperi illic quosdam totos pullatos, ex instituto divi Benedicti, qui testantur colore vestis se lugere in hoc mundo; et inter hos qui pro summa veste ferrent cilicium simile reti.

Gl. O gravem macerationem corporis!

Pa. Hic egi undecim menses.

Eu. Quid obstitit, quo minus maneres illic perpetuo.

Pa. Quia illic reperi plus ceremoniarum quam veræ pietatis. Præterea audieram esse quosdam multo sanctiores his quos Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam: apud hos vixi decem menses.

I found many there of a Brain not very sound, because of the Solitude, as I imagine. I had but little Brain, I was afraid lest it should all be lost.

Whither did you fly then?

Into France. I found there some all in black, of the Order of St. Benedict, who testify by the Colour of their Coat, that they mourn in this World; and amongst them some who for their upper Garment wore Hair-cloth like a Net.

O grievous Mortification of the Body!

Here I spent eleven Months.

What hindered you from staying there always?

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these whom Bernard had brought to a more severe Discipline, the black Garment being changed into a white: With these I lived ten Months.

Eu. Quid

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Eu. Quid offende-
bat hic?

Pa. Nihil admodum;
nam reperi hos sode-
les commodos satis.
Sed Græcum prover-
bium movebat me. Ita-
que decretum erat aut
non esse monachum,
aut esse monachum
insigniter. Acceperam
esse quosdam Brigiden-
ses, homines plane cœ-
lestes. Contuli me ad
hos.

Eu. Quot menses
egisti illis?

Pa. Biduum, nec
id sane totum.

Gl. Displicuit hoc
genus vitæ usque adeo?

Pa. Non recipiunt
nisi qui obstringat se
mox professioni. At
ego nondum adeo in-
saniebam ut præberem
me facile capistro,
quod nunquam liceret
excutere. Et quoties
audiebam virgines ca-
nentes, uxor erepta
cruciabat animum.

Gl. Quid deinde?

Pa. Animus ardebat
amore sanctimonie.
Tandem obambulans
incidi in quosdam
præferentes crucem.

What offended you here?

Nothing very much; for
I found these Companions
good enough. But the Greek
Proverb moved me. Where-
fore I was resolved either
not to be a Monk, or to be
a Monk remarkably. I had
heard there were some Bri-
gidensians, Men truly celest-
tial. I betook myself to
them.

How many Months did
you spend there?

Two Days, nor that
indeed entire.

Did this Kind of Life
displease you so much?

They admit no one that
does not bind himself imme-
diately to the Profession.
But I was not yet so mad as
to put myself easily into a
Noose, which I should ne-
ver be able to shake off. And
as often as I heard the Vir-
gins singing, the Wife I had
lost tormented my Mind.

What then?

My Mind was inflamed
with the Love of Holiness.
At last as I was walking I
lighted upon some carrying
a Cross. This Badge plea-
T 2

Hoc

214 COLLOQUIUM SENILE.

Hoc *signum* arrisit *mihi* protinus, *sed* *varietas* *remorabatur* *electionem*. *Alii* *gestabant* *albam*, *alii* *rubram*, *alii* *viridem*, *alii* *versicolore*, *alii* *simplicem*, *alii* *duplicem*. *Ego* *ne* *relinquerem* *quid* *intentatum*, *gessi* *ferme* *omnes* *formas*. *Verum* *comperi* *ipsa* *re*, *esse* *longe* *aliud* *circumferre* *crucem* *in* *pallio* *seu* *tunica*, *quam* *in* *corde*. *Tandem* *fessus* *inquirendo*, *sic* *cogitabam* *mecum*, *ut* *assiequar* *omnem* *sanctimoniam* *semel*, *petam* *sanctam* *terram*, *ac* *redibo* *domum* *onustus* *sanctimonia*.

Po. Num profectus es eo?

Pa. Maxime.

Po. Unde suppetebat viaticum?

Pa. Demiror *istud* *venire* *tibi* *in* *mentem* *nunc* *denique* *ut* *rogares*, *ac* *non* *percunctatum* *fuisse* *multo* *ante*. *Sed* *nostri* *proverbium*, *quævis* *terra* *alit* *artificem*.

Gl. Quam artem circumferebas?

sed *me* *immediately*, *but* *the* *Variety* *hindered* *my* *Choice*. *Some* *bore* *a* *white* *one*, *some* *a* *red*, *some* *a* *green*, *some* *a* *party-coloured* *one*, *some* *a* *single*, *some* *a* *double* *one*. *I* *that* *I* *might* *not* *leave* *any* *thing* *untried*, *wore* *almost* *all* *the* *Sorts*. *But* *I* *found* *by* *the* *Thing* *itself*, *that* *it* *is* *quite* *another* *thing* *to* *carry* *a* *Cross* *upon* *a* *Gown* *or* *a* *Tunick*, *than* *in* *the* *Heart*. *At* *last* *being* *weary* *with* *enquiring*, *thus* *I* *thought* *with* *myself*, *that* *I* *may* *get* *all* *Holiness* *at* *once*, *I* *will* *go* *to* *the* *Holy* *Land*, *and* *will* *return* *Home* *loaded* *with* *Holiness*.

Did you go thither?

Yes.

Whence had you Money for your Journey?

I *wonder* *that* *this* *is* *come* *into* *your* *Mind* *now* *at* *last* *to* *ask*, *and* *that* *you* *did* *not* *ask* *that* *long* *before*. *But* *you* *know* *the* *Proverb*, *any* *Country* *maintains* *an* *Artist*.

What Art did you carry about?

Pa. Chi-

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Pa. Chiromanticam.

The Chiromantick.

Gl. Ubi didiceras
eam?

Where had you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præceptore?

Under what Master?

Pa. Eo qui docet
nihil non, ventre. Præ-
dicebam præterita, præ-
sentia, et futura.

Him who teaches every
thing, the Belly. I foretold
things past, present, and
to come.

Gl. Et sciebas?

And did you know them?

Pa. Nihil minus;
sed divinabam audaciter,
idque tuto, videlicet,
pretio accepto prius.

Nothing less; but I
guessed boldly, and that
safely, that is, my Reward
being received first.

Po. Poterat tam
ridicula ars alere te?

Could so ridiculous an
Art maintain you?

Pa. Poterat, et quidem
cum duobus famulis;
tantum satuarum et
fatuarum est ubique.
Attamen cum adirem
Hierosolymam, addideram
me in comitatum
cujusdam magnatis,
prædiivitis, qui natus
annos septuaginta,
negabat se moriturum
æquo animo, nisi adisset
Hierosolymam prius.

It could, and indeed with
two Servants; so many
foolish Men and foolish Women
are there every where.
Yet when I went to Jerusalem,
I joined myself to the
Company of a certain great
Man, very rich, who being
seventy Years old, denied
that he should die with a
contented Mind, unless he
went to Jerusalem first.

Eu. Et reliquerat
uxorem demi?

And had he left a Wife
at Home?

Pa. Atque sex liberos
etiam.

And six Children too.

Eu. O senem impium!
Atque rediisti illinc
sanctus?

O an old Man impiously
pious! And did you return
from thence holy?

T 3

Pa. Vis

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Pa. Vis *fatear* verum? *Aliquanto* deterior*quam* *iveram*.

Eu. Sic, *ut* audio, amor religionis *est* excussus.

Pa. Imo *magis* incanduit. Itaque *rever-*sus in Italiam, *addixi* me *militiæ*.

Eu. Itane *venabar* religionem in bello? Quo quid potest *esse* sceleratius?

Pa. Erat *sancta* militia.

Eu. Fortassis in Turcas?

Pa. Imo quoddam *sanctius*, *ut* *prædica-*bant *tum*.

Eu. Quidnam?

Pa. Julius *secundus* belligerabat *adversus* Gallos. Porro *exper-*ientia *multarum* rerum *etiam* commendabat *militiam* mihi.

Eu. *Multarum*, *sed* *malarum*.

Pa. Ita *comperi* post. Et tamen *vixi* *durius* *hic* quam in *monaste-*riis.

Eu. Quid *tum* postea?

Pa. Jam *animus* *cæpit* *vacillare*, *utrum* *redirem* *ad* *negotiati-*

Would you have *me* *con-*fess the Truth? *Something* worse *than* I went.

Thus, *as* I hear, the Love of Religion *was* expelled.

Nay *it* *was* more *inflamed*. Wherefore *returning* into Italy, I *applied* myself to War.

Ay, *did* you *bunt* for Religion in War? Than which *what* can be more wicked?

It was a *holy* Warfare.

Perhaps *against* the Turks?

Nay *something* more *ho-*ly, *as* they said *then*.

What?

Julius the Second waged War *against* the French. Moreover the Experience of many Things *likewise* recommended War to me.

Of many, *but* bad Things.

So I *found* afterwards. And yet I *lived* more *hard-*ly *here* than in the *Mo-*nasteries.

What *then* afterwards?

Now my Mind *began* to waver, *whether* I should *re-*turn to Merchandize *whicb*
onem

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onem intermissam, an
persequerer religionem
fugientem. Interim
venit in mentem posse
conjugi.

Eu. Quid? ut esses
simul et negotiator et
monachus?

Pa. Quidni? Nihil
religiosius ordinibus
mendicantium; et ta-
men nihil similis ne-
gotiatione; volitant
per omnes terras et
maria; vident multa,
audiunt multa, pene-
trant in omnes domos,
plebeiorum, nobilium,
atque regum.

Eu. At non caupo-
nantur.

Pa. Sæpe felicius
nobis.

Eu. Quod genus
ex his delegisti?

Pa. Expertus sum
omnes formas.

Eu. Nulla placuit?

Pa. Imo omnes per-
placuerunt, si licuisset
negotiarī statim. Ve-
rum perpendebam su-
dandum mihi diu in
choro priusquam ne-
gotiatio crederetur mi-
hi. Jamque cæpi cog-
itare de venanda ab-
batia. Sed primum

*I had given over. or pursue
Religion flying from me. In
the mean time it came into
my Mind that they might
be joined together.*

*What? that you might
be at once both a Merchant
and a Monk.*

*Why not? Nothing is
more religious than the Or-
ders of the Mendicants; and
yet nothing is more like
Merchandise; they rove
through all Lands and Seas;
they see many things, they
hear many things, they
thrust into all Houses, of
Commoners, Noblemen, and
Kings.*

But they do not traffick.

*Ostentimes more success-
fully than us.*

*What Sort of these did
you choose?*

I tried all Sorts.

Did none please you?

*Nay they all pleased me
very well, if I might have
traded immediately. But
I considered that I must
sweat a long time in the
Company, before the Business
of Traffick would be trusted
to me. And now I begun
to think of hunting after an
Abbot's Place. But in the
hic*

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hic Delia non facit omnibus, et venatio est sæpe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris duxi uxorem, et redii ad veterem negotiationem.

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minus quam hi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?

Pa. Omnia non congruunt omnibus: nullum arridet mihi magis quam hoc quod fecutus sum.

Eu. Tamen negotiatio habet multa incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc

first place here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Persons?

Tell us in good Earnest, you who have tried every Kind of Life, which do you approve most of all?

All things do not agree with all Men: None pleases me more than this which I have followed.

Yet Merchandise has many Inconveniences.

So it is. But seeing no Kind of Life is without all Inconveniences, I mind this Province which I have got.

spar-

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spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus.

Gl. Erit magnopere gratum.

Eu. Ubi rediissem in patriam, deliberavi apud me annum quodnam genus vitæ vellem amplecti: simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam vocant, satis opimi proventus. Accepi.

Gl. Hoc genus vitæ vulgo male audit.

Eu. Videtur mihi exoptandum satis, ut humanæ res sunt. An putatis esse mediocre felicitatem, tot commoda dari subito velut e cælo, dignitatem, honestas ædes, beneque instructas, satis amplios annuos redditus, honorificum sodalitium, deinde templum,

But now remains Eusebius, who will not think much to relate some Scene of his Life.

Nay the whole Play, if it seems good, for it has not many Acts.

It will be very grateful.

When I was returned into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same time I examined myself, for what Kind I was inclinable or fit. In the mean time a Prebend was offered me, as they call it, of a good rich Income. I accepted it.

This Sort of Life commonly goes under an ill name.

It seems to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good things should be given a Man on a sudden, as it were from Heaven. Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a Church, where, if you have
ubi

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ubi, si libeat, vaces religioni?

Pa. Illic *luxus* offendebat me, et *infamia* concubinarum, tum quod plerique ejus generis *carunt* literas

Eu Ego non *specio* quid alii agunt, sed quid est agendum mihi; et adjungo me melioribus, si non possum reddere alios meliores.

Po. Vixisti perpetuo in isto genere?

Eu. Perpetuo, nisi quod *egi* quatuor annos primum *Patawii*.

Po. Quamobrem?

Eu. Partitus sum hos annos ita, ut darem sesquiannum studio *medicinæ*, reliquum tempus *theologiæ*.

Po. Cur id?

Eu. Quo melius moderarer et animum et corpus, et nonnunquam consulerem amicis. Nam et concionor nonnunquam pro mea sapientia. Sic hactenus vixi tranquille satis, contentus unico sacerdotio, nec ambiens quidquam præterea, recusaturus etiam si offeratur.

a mind, you may attend upon Divine Worship?

There *Luxury* offended me, and the *Infamy* of Concubines, and also that most Men of that Way hate Learning.

I do not regard what others do, but what is to be done by me; and I join myself to the better Sort, if I cannot make others better.

Have you lived always in that Way?

Always, but that I spent four Years at first at *Patawium*.

What for?

I divided those Years so, that I gave a Year and a half to the Study of Physick, the rest of my Time to Divinity.

Why that?

That I might the better manage both Mind and Body, and sometimes assist my Friends. For I preach too sometimes according to my Wisdom. Thus so far I have lived quietly enough, content with one Living, and not seeking for any thing besides, and would refuse it too, if it should be offered.

Pa. Uti-

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Pa. Utinam liceret I wish *we could* learn
discere, quid cæteri *what* the rest of our Com-
nostri sodales agant, panions *are* doing, with
quibuscum viximus whom *we lived* familiarly.
familiariter.

Eu. Possum com- I can *relate* some things
memorare quædam de *of some of them*; but I see
nonnullis; sed video we *are* not far from the
nos non abesse procul City; wherefore, if it
a civitate; quare, si seems good, we *will* repair
videtur, conveniemus to the same Inn. There at
in idem diversorium. our *Leisure* we will confer
Ibi per otium confe- *about other things* at large.
remus de cæteris affa-
tim.

Hugitio Auriga. Where *got* thou so miser-
Unde natus es tam able a *Luggage*, Blinkard?
miseram sarcinam,
lusce?

Henricus Auriga. Nay, *whither* art thou
Imo, quo defers istud carrying *that* bawdy
lupanar, ganeo? Company, *thou Rake*?

Hug. Debueras ef- Thou *shouldst* have
fundere istos frigidos thrown those *frigid* old Fel-
senes alicubi in urtice- lows *somewhere* into a Bed
tum, ut calefcerent. of *Nettles*, to warm them.

Hen. Imo tu cura Nay *do* thou take care of
istum gregem, ut præ- that Company, to throw them
cipites alicubi in pro- *somewhere* into a deep *Ditch*,
fundam lamam, ut re- to cool, for they are more
frigerentur, nam ca- warm than enough.
lent plus satis.

Hug. Non soleo I do not use *to over-*
præcipitare meam sar- throw my Load.
cinam.

Hen. Non! Atqui No! But I saw *thee*
vidi te nuper dejecisse lately throw six *Carthusians*
sex Carthusianos in into the Dirt, so that they
cœnum,

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ccenum, sic ut emer- *came out black. instead of*
gerent nigri, pro can- *white. Thou in the mean*
didis. Tu interim *time laughed, as if the*
ridebas, quasi re bene *Thing had been well done.*
gesta.

Hug. Nec injuria : *Not without Reason :*
dormiebant omnes, et *They were all asleep, and*
addebant multum pon- *added much Weight to my*
deris curru meo. *Coach.*

Hen. At mei senes *But my old Men have ea-*
sublevarunt meum cur- *sed my Chariot extraordi-*
rum egregie, per to- *narily, through the whole*
tum iter garrientes *Journey prating perpetually.*
perpetuo. Nunquam *I never saw better.*
vidi meliores.

Hug. Tamen non *Yet thou dost not use to*
soles delectari talibus. *be pleased with such.*

Hen. Sed hi seni- *But these old Fellows are*
culi sunt boni. *good.*

Hug. Qui scis ? *How knowest thou ?*

Hen. Quia bibi per *Because I drank with*
eos ter per viam insigni- *them thrice by the Road*
ter bonam cerevisi- *extraordinary good Ale.*
am.

Hug. Ha, ha, hæ. *Ha, ha, hæ. So they*
Sic sunt boni tibi. *are good with thee.*

F I N I S.

